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THE LIFE OF

PUPIL'S NOTE

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CHICAGO
THE UNIVERSITY OF CHICAGO
1907

E OF JESUS

NOTE BOOK

GATES



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The Life of Jesus

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The Life of Jesus

PREPARED IN OUTLINE

By

HERBERT WRIGHT GATES

And Completed By



CONSTRUCTIVE BIBLE STUDIES
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PREFACE

A WORD TO THE PUPIL

This book has been prepared to help you in studying the life of Jesus, to make that study interesting as well as instructive, and to give you as clear a picture as possible of Jesus himself and of the people and conditions among which he lived. The book is so arranged as to give you pleasant occupation. Part I, containing the outlines of the Life of Jesus, is illustrated with pictures, some of which show Jesus and his deeds as others have imagined them, more of them showing the scenes among which he moved as they still are. There are maps, to give you a better idea of the land where he lived and where many of his fellow-countrymen still live. There are questions to answer, short stories to be filled out or written entirely by yourself. Some of the most beautiful passages of Scripture, or from sacred poetry, are suggested for you to learn by heart.

All this work you should do yourself, as far as possible, depending upon the help of teachers or parents only for such suggestions as may be necessary to enable you to do the rest. At the beginning of each section after the Introduction are references to the gospel narrative. These you should look up and read first of all, for they will give you the story to be studied. Other references are given along with the questions and, in Part II at the back of the book, under the head "Suggestions to the Pupil" are additional notes which will furnish all the information necessary for the completion of the work assigned. Another book has been prepared for the use of teachers and parents, with more information and suggestions for their use in making this work even more interesting and profitable for you.

If you do this work conscientiously, looking up the references and thinking out your own answers to the questions, writing your work as carefully

and pasting in the pictures as neatly as possible, you will find it a delightful task, and you will get the greatest amount of good out of it.

You will see that, when your part of the work is completed, you will have a book on the life of Jesus, partly written by yourself. A place has been left on the title page for your name as joint author of this finished book. I would suggest that you do not write your name there until the work has been completed and approved by your teacher or parents. Then it will serve as a certificate of good work done.

It is my hope that very many boys and girls will come to have their names written on these title-pages and by means of the study which this will mean, come to know Jesus the Christ as their Friend and Guide for life.

H. W. G.

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PART I

OUTLINES FOR CLASS WORK





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Figure 1. The effect of the concentration of the inhibitor on the rate of polymerization.

$\alpha = 0.05$, $n = 100$

1. *Journal of the American Medical Association*, 1997; 277: 1033-1037.

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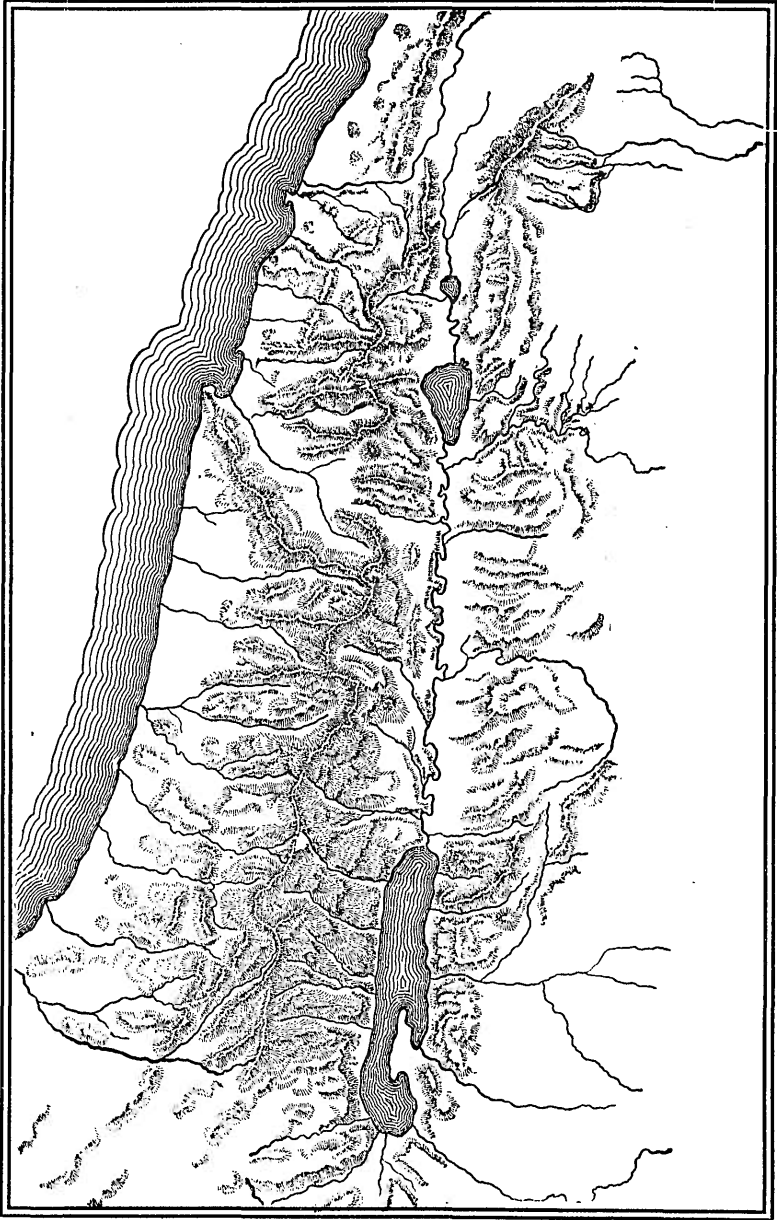
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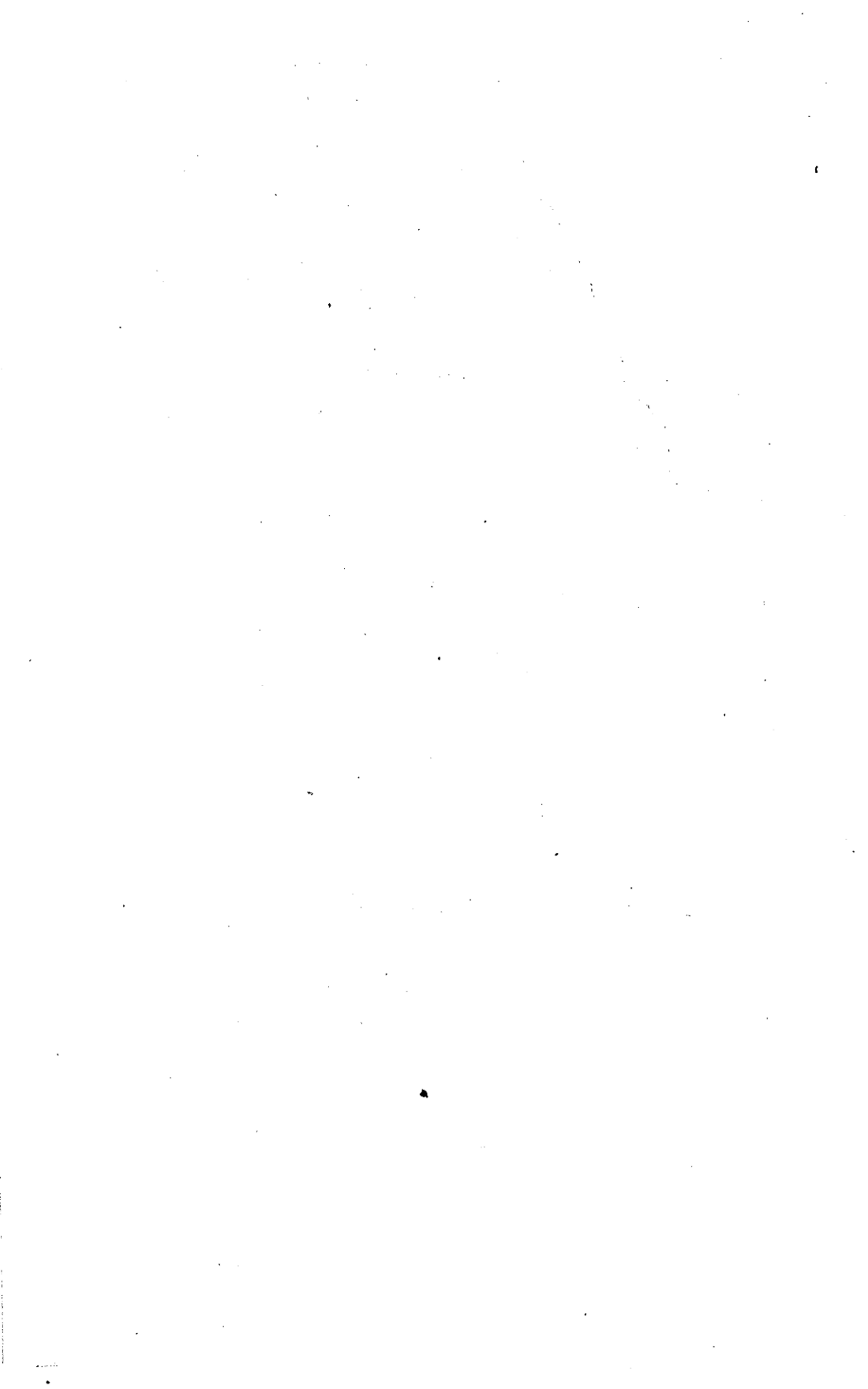
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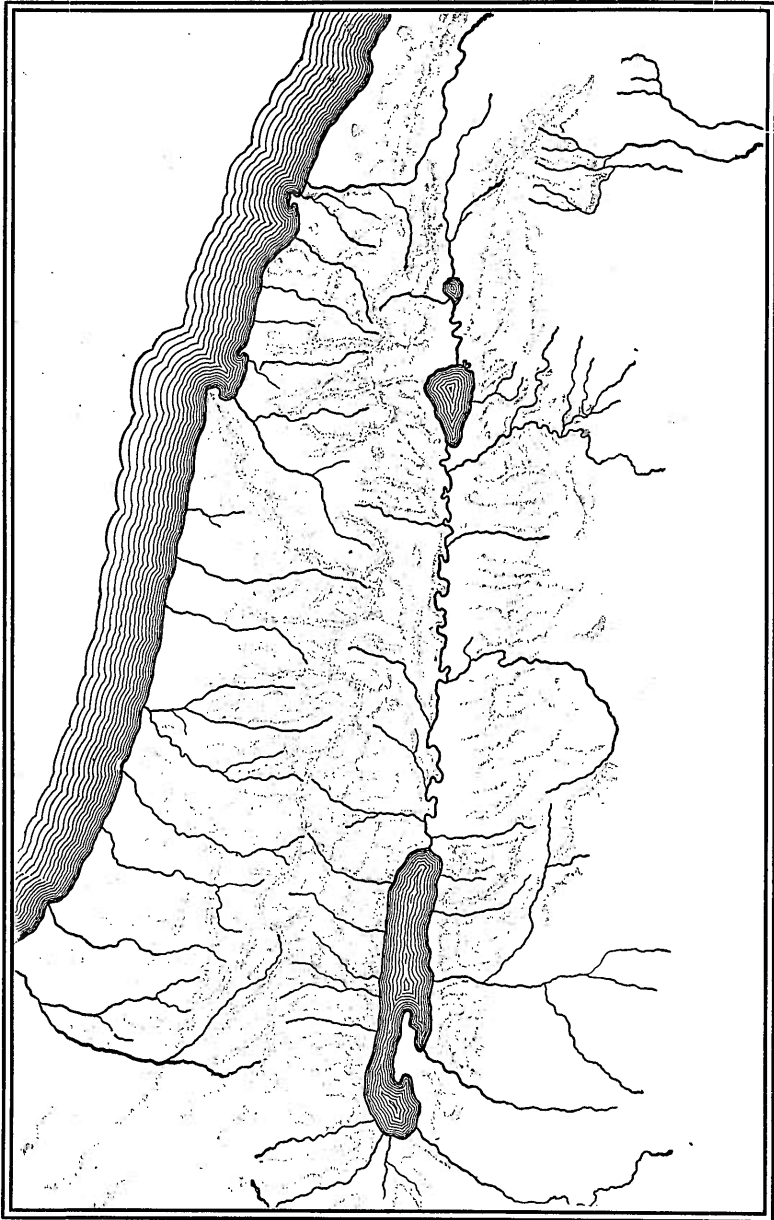
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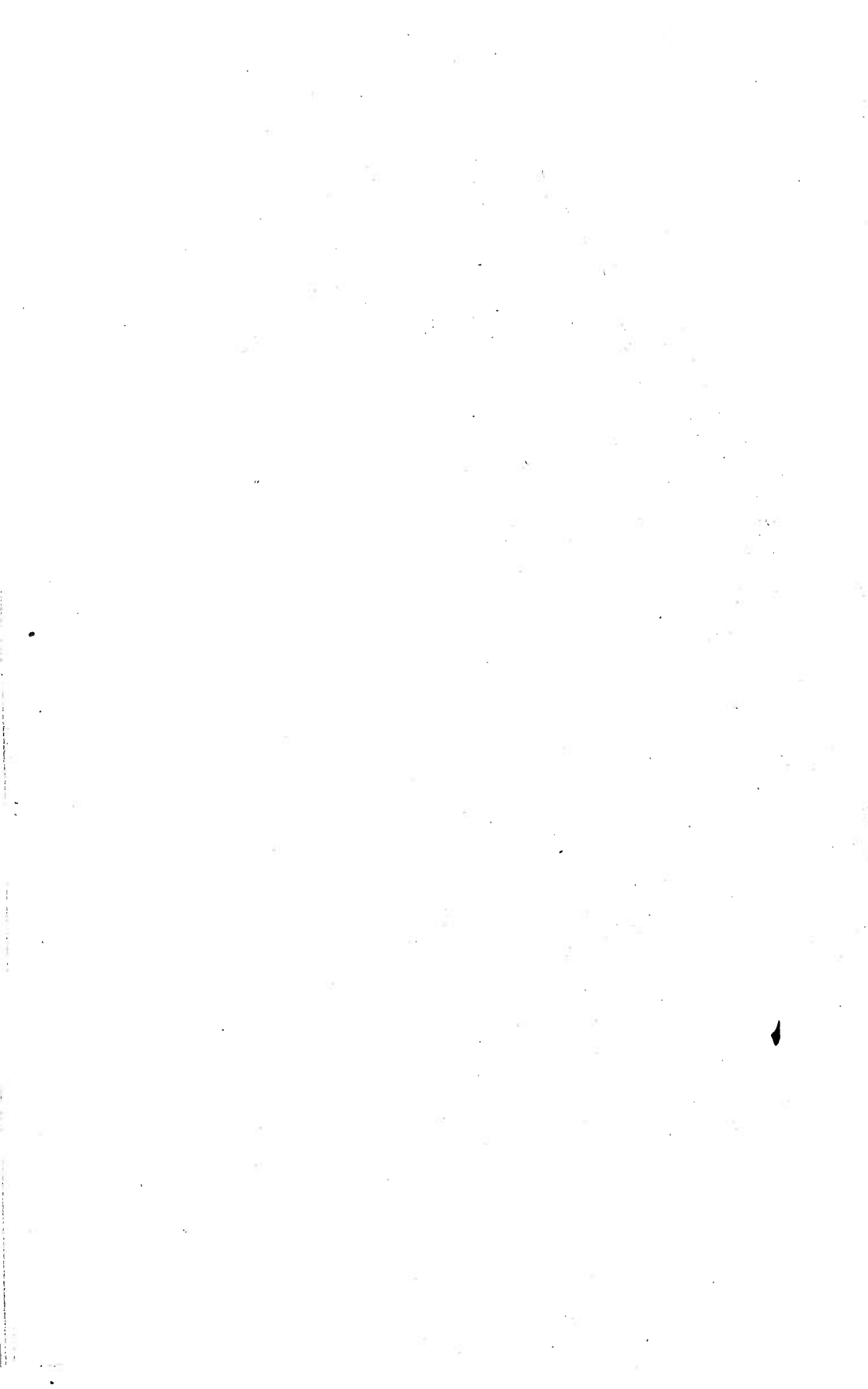


PHYSICAL MAP OF PALESTINE





PHYSICAL MAP OF PALESTINE



INTRODUCTION

Palestine and Its People

§ 1. The Land Where Jesus Lived

The country where Jesus lived while upon earth is called.....
If we look at a map of Bible lands, or of the eastern Hemisphere, we shall see that it connects the two continents of.....and.....
..... The traveler who wishes to go there today must journey by steamship through the
Sea to the seaports of.....or.....
or else by rail through Europe to the city of.....
and thence by steamer to one of the ports just mentioned. A modern atlas shows us that Palestine is today a part of the.....
empire. When Jesus lived there it was ruled by governors, who were themselves subject to the authority of the.....

The Holy Land, as it is called, from the fact that Jesus lived there, lies at the eastern end of the.....Sea.
About forty miles further east three other bodies of water stretch out in a line from north to south. These are the Sea of.....
the.....Sea, and the.....River joining them, and finding its sources still farther to the north. If we measure the distance between these two seas or lakes by the scale on the edge of the map, we find it to be.....miles in a straight line. As the river winds, the distance is, of course, much greater.

The western part of the land was divided, in the time of Jesus, into three large districts or provinces. If we look at a map of Palestine, we find the largest and southernmost of these named.....
north of this was....., and still farther north.....
..... Over on the east of the Jordan was.....

If we measure the distances by the scale of our map again, we shall find that Palestine is.....miles long from the lower end of the Dead Sea to the upper edge of Galilee; and.....miles wide from the sea coast on the west to the eastern boundary of Perea.

Palestine is a beautiful land, with great, rocky mountains and green, sunny valleys. There are sparkling streams and cool springs. In the different parts of the land one may find almost every kind of fruit and flowers. There are birds of all sorts and many kinds of animals. Jesus loved all these beautiful things of nature as much as any of us do. He loved the songs of the birds and the brilliant flowers and talked about them. Matt. 6:29 tells us that Jesus, speaking of the beauty of the lilies, said.....

.....

.....

.....

§ 2. The People among Whom Jesus Lived

The people of Palestine in the time of Jesus were called..... and it is their descendants whom we call by the same name today. Jesus was a..... They had once been a great and free nation, and they traced their ancestry back into the Old Testament times, and especially to one of the greatest of the patriarchs..... (John 8:31, 39).

In the time of Jesus they were subjects of the..... empire. They were often harshly treated and had little love for their rulers. Their greatest comfort was the hope that some day God would deliver them from their enemies and give them a king of their own, who should make them a great people again. Their prophets had spoken of this glorious time, and the children had been taught about the coming Messiah from their earliest years. They had many songs which they used to sing about this good time that was to be. One of these is found in an old

book called "The Psalms of Solomon," and a few lines from it will help to show how the people thought about their expected Messiah.

Behold, O Lord, and raise up unto them their King, the son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant;

And gird him with strength, that he may break in pieces them that rule unjustly.

Purge Jerusalem from the heathen that trample her down to destroy her, with wisdom and with righteousness.

He shall thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners, and as potters' vessels with a rod of iron shall he break in pieces all their substance.

He shall destroy the ungodly nations with the word of his mouth, so that at his rebuke the nations may flee before him, and he shall convict the sinners in the thoughts of their hearts.

And he shall gather together a holy people whom he shall lead in righteousness; and shall judge the tribes of the people that hath been sanctified by the Lord his God

And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with them.

For he shall take knowledge of them, that they be all the sons of their God, and shall divide them upon the earth according to their tribes.

And the sojourner and the stranger shall dwell with them no more.

He shall judge the nations and the peoples with the wisdom of his righteousness.

Some of these songs are in our own Book of Psalms. The second psalm may be one of these and is a good one to learn by heart in connection with this section. Notice the three parts of the psalm:

Vss. 1-6 tell of the foolishness of these proud and haughty rulers who think that they will always be able to oppress God's chosen people and thus despise God himself. But God laughs at them.

Vss. 7-9 tell how God has chosen a ruler who will one day rule over all the earth and humble these haughty ones.

Vss. 10 and 11 advise these proud kings to be wise and repent of their misdeeds while they have the chance.

The people of Palestine were very religious, although to many of them religion had become a formal thing without much heart in it. They

were very careful to teach their children the law that Moses had given them (see Deut. 6:7, 20). We shall learn more of their home life as we go on.

There were several sects or parties among them, and two of these were particularly prominent and are often mentioned in the New Testament.

These were the.....and the.....

..... (See Matt. 3:7; 16:1, 6, 12.)

One of these parties made a great deal of the religious law, were very strict in the observance of all kinds of ceremonies, some of which are mentioned in Mark 2:18; 7:3, 4. They taught people that these rules must be kept by everyone and made life a burden to those who tried to follow their teachings (Luke 11:46). They were very self-conceited and were apt to despise all who did not think and act as they did. Jesus once told a story to reprove them for this very spirit (Luke 18:9-14). These were the.....

The other party cared more for politics than for religion. They did not accept all the rules that the Pharisees taught and would not bother with them. They cared more for having an easy time and keeping out of trouble. They thought this life was all there was to live for (Matt. 22:23), and so lived for it. These were the.....

Both these parties came to be very bitterly opposed to Jesus, one of them because they thought the teachings of Jesus were likely to harm the religion of the people and destroy the influence of their teachers, the other because they feared that he would try to make himself a king and get them into trouble with the Roman government. We can easily imagine that the.....would be the ones to oppose him for religious reasons and the.....for political reasons.

But wherever Jesus went he gathered the common people about him and taught them of the love of God and tried to help them in every way possible. Mark 12:37 tells how these people received him.....

CHAPTER I

The Infancy of Jesus

§ 3. His Parents

(Luke 1:26-56)

Who were the parents of Jesus? (Luke 1:27).....
and..... Where did they live?.....
.....(Locate this on the map.) What
kind of people were they, judging from Luke 1:28, 30, and Matt. 1:19?

What was his father's occupa-
tion? (Matt. 13:55).....

What joyful message came to
Mary?.....

What does the name Jesus
mean?.....

What was said about his future?

A CARPENTER SHOP IN PALESTINE

What reply did Mary make in her heart to this message?.....

.....

.....

Whom did Mary go to visit, to share this glad secret with her?.....

..... While on this visit, we are told that Mary sang a beautiful song, which has since been used in the Christian church for a long time. It is called the "Magnificat," because that is the first word in the Latin translation of it. Read this song as given below, noting the following points: What kind of feeling does it express? Why did Mary feel this way? Whom does she praise? Does she praise him for herself alone, or for the sake of others also?

My soul doth magnify the Lord,
 And my spirit hath rejoiced in God my Savior.
 For he hath looked upon the low estate of his handmaid;
 For behold, from henceforth all generations shall call me blessed.
 For he that is mighty hath done to me great things;
 And holy is his name.
 And his mercy is unto generations and generations
 On them that fear him.
 He hath showed strength with his arm;
 He hath scattered the proud in their imagination of their heart.
 He hath put down princes from their thrones,
 And hath exalted them of low degree.
 The hungry he hath filled with good things;
 And the rich he hath sent empty away.
 He hath given help to Israel his servant,
 That he might remember mercy
 (As he spake unto our fathers)
 Toward Abraham and his seed forever.

§ 4. The Manger Cradle at Bethlehem

(Luke 2: 1-20)

One day there came to....., where Joseph and Mary lived, a message from the Roman governor. It said that the emperor,..... had commanded that a census be taken of all his dominions. This meant that everyone had to go to the city from which his ancestors had come, to be enrolled there. So Joseph and Mary started out from Nazareth, which was in..... and went south into..... to the city of..... When they got there they found the town so crowded with other travelers that the inn was full and they had to spend the night in the stable.

That night..... was born. There was no dainty cradle to lay him in, nor pretty clothes for him, but they wrapped him in..... and laid him in..... But we may be very sure that his mother's heart was just as glad and that she was just as proud of the beautiful baby boy as if she had had everything she might have wanted for him. And well she might be, for this little child was born to be the..... of his people and of all who hear and obey his teachings.

Some beautiful stories are told in the gospels of the birth of Jesus, and they are meant to express this thought, that the humblest and the wisest of men on the earth, and even the heavens, rejoiced, over his coming. One of the most beautiful of these stories is that of the Announcement to the Shepherds, told by Luke, in the second chapter of his gospel, vss. 8-20. Read the story and write it in your own words, following these general directions:

1. Make your story tell to whom the announcement came, what they were doing at the time, and how it came to them.
2. Put into your story the words of the angel's message, just as Luke

gives them in vss. 10 and 11; also the words of the song of the heavenly host, v. 14.

3. Tell what the shepherds did and what they found.
4. Tell how all this made the shepherds feel and how they showed their feelings (vs. 20).....

4. Tell how all this made the shepherds feel and how they showed their feelings (vs. 20).....

ARRIVAL OF THE SHEPHERDS—LeROLLE

The thought of this story is given in a song which we often use today.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
"Peace to the earth, good-will to men,
From heaven's all-gracious King:"
The earth in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still celestial music floats
O'er all the weary world;
Above its sad and lowly plains
They bend on heavenly wing,
And ever o'er its Babel sounds,
The blessed angels sing.

O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow—
Look up! for glad and golden hours
Come swiftly on the wing;
Oh rest beside the weary road,
And hear the angels sing!

THE LIFE OF JESUS

For lo! the days are hastening on,
 By prophet-bards foretold,
 When with the ever-circling years,
 Comes round the age of gold!
 When peace shall over all the earth
 Its final splendors fling,
 And the whole world send back the song
 Which now the angels sing!

§5. Wise Men from the East and the Schemes of Herod.

(Matt. 2: 1-18)

Matthew tells another beautiful story about the infant Jesus and those who sought to find him. In this story there are two different groups who seek Jesus, and with very different motives, as shown in the following parallel columns.

	THE MAGI	HEROD
1. Who were they?		
2. What kind of men were they?		
3. Why did they wish to find Jesus?		
4. How did they go about it?		
5. What success did they have?		

This story of the Magi has been told in song by Mr. William C. Dix:

THE BABE OF BETHLEHEM

As with gladness men of old,
 Did the guiding star behold,
 As with joy they hailed its light,
 Leading onward, beaming bright;
 So, most gracious Lord, may we
 Evermore be led to thee.

As with joyful steps they sped,
 Savior, to thy manger bed,
 There to bend the knee before
 Thee whom heaven and earth adore;
 So may we with willing feet
 Ever seek thy mercy seat.

As they offered gifts most rare
 At thy cradle rude and bare
 So may we with holy joy,
 Pure and free from sin's alloy,
 All our costliest treasures bring,
 Christ, to thee our Heavenly King.

Holy Jesus, every day
 Keep us in the narrow way;
 And, when earthly things are past,
 Bring our ransomed souls at last
 Where they need no star to guide,
 Where no clouds thy glory hide.

King Herod had asked the Magi to come and tell him where Jesus was, after they had found him. They were warned by.....

.....not to do this, and went home by another way.

When Herod learned this he was

.....and

sent soldiers to.....

.....

.....

hoping in this way to.....

.....

.....

But God sent another.....

WORSHIP OF THE MAGI—Hofmann

to.....

warning him of the danger and bidding him to.....

He obeyed, and thus Jesus was saved from death at that time. We may be sure that Joseph and Mary thanked God for his care, and we may easily imagine them singing these beautiful words from Ps. 91:1, 11; as they journeyed.

CHAPTER II

The Boyhood of Jesus

§ 6. At Home and at School

(Matt. 2: 19-23; Luke 2: 39, 40, 51, 52.)

After the death of....., the king who sought the life
of the infant Jesus, Joseph and Mary came back from.....
.....But when they heard that.....

NAZARETH

was king in.....they were afraid to stay there, for
.....was as cruel and wicked as his father had been. So
Joseph and his family went.....
.....

As we have already learned, this was a beautiful little village up on the mountain side, and as we look at the picture of it we can easily imagine how Jesus would amuse himself when a boy. He must have enjoyed.....

.....

.....

.....

When he was.....years old, he probably began going to.....

.....His first lessons were from the.....

.....and some of the first things he learned were

to

.....

.....

.....(Exod. 20:12) and

.....

.....

.....(Deut., 6:4, 5). From some remarks made by the people of Nazareth about Jesus, which are reported by Matthew (13:55), we know that Jesus had at least two sisters and four brothers. We do not know the names of his sisters, but his brothers were.....and

and.....and.....

St. Luke has given us a very brief description of Jesus' growth as a boy, which we have used as a motto with the frontispiece of this book. Short as it is, it contains three things that go to make the best kind of a man or woman. Jesus had a strong body, gained through.....

.....

.....he had a strong
mind, which came through.....

.....; and he had a good, pure
heart which grew stronger and better through.....

..... And it is good to remember that
boys and girls grow strong in body, mind, and heart, in just the same way
today.

§7. A Visit to Jerusalem

(Luke 2:41-50)

Every year in the springtime, in the month which the Jews called Nisan,
and which begins in the latter part of what we call March, Jesus saw his
father and mother make ready for a journey and, together with many others
of their neighbors, go away from the little valley of Nazareth. And he knew
that they were going to.....to attend the
great festival of the.....

This feast was held each year in memory of.....
.....and was a joyful
time. Our holiday most like it in purpose and spirit is.....

.....There was great rejoicing
when the people went up to this feast. As they went along the road
others would constantly join them until there was a great company. Every
now and then they would burst out with a song, the words of which would
tell of the might of God and all that he had done for them. In our Book of
Psalms there are several of these pilgrim songs, such as Ps. 122:

I was glad when they said unto me,
 Let us go unto the house of Jehovah.
 Our feet are standing
 Within thy gates, O Jerusalem,
 Jerusalem that art builded
 As a city that is compact together;
 Whither the tribes go up, even the tribes of Jehovah,
 For an ordinance for Israel,
 To give thanks unto the name of Jehovah.
 For there are set thrones for judgment,
 The thrones of the house of David.
 Pray for the peace of Jerusalem;
 They shall prosper that love thee.
 Peace be within thy walls,
 And prosperity within thy palaces
 For my brethren and companions' sakes,
 I will now say, Peace be within thee.
 For the sake of the house of Jehovah our God
 I will seek thy good.

And as they walked along, the boys would ask their fathers about the great events which these songs referred to, and they would listen with great interest to the stories which they heard of the olden days of their nation. Most of all, at this time they liked to hear the story that is told in Exodus, chap. 12, about.....

..... When Jesus was years old his parents said that he too might go with them to this festival. We may be sure that he was glad to go and to see and hear for himself all the wonderful things of which he had so often heard. So he started out with them and traveled for several days over the hills and through the green fields, until at last they came to the top of the Mount of, which lies just east of Jerusalem, and there they saw the beautiful city below them.

Inside the city they saw many things that seemed very wonderful to the young lad: the Temple, with its marble courts and gilded roof; the white-robed priests and the Levites with their musical instruments; the temple service with its sacrifices and singing; and, finally, the Passover feast itself,

eaten at night, the family standing about the table as if ready for a journey and singing the Hallel, the refrain of which Jesus must have sung very heartily (Ps. 118:1):.....

.....

.....

.....

VIEW OF JERUSALEM FROM THE MOUNT OF OLIVES

It was all very wonderful; but there was one thing that interested Jesus more than all else, and that was.....

.....

Indeed, he was so interested in these that he did not notice when the festival was over and his parents gone. At first they did not miss him either, for they thought he was.....

.....

But when they discovered his absence they turned back at once to look for him. They found him at last in.....

.....engaged in

His mother was at first inclined to reprove him and said.....

.....But Jesus answered,
in some surprise.....

Thus we see that, even as a lad of twelve, Jesus was eager to learn, and most of all about.....

§8. Review of Introduction and of Chapters I and II

Map-work.—Point out on the review map the following named places and bodies of water: Judea, Samaria, Galilee, Perea, the Jordan River, the Dead Sea, the Mediterranean. Point out on the map and write in the blanks below the names of the following: the town where Jesus was born
.....the town where he grew up as a boy
.....the city where he attended his first Passover.....

Questions on the story.—Who ruled the world when Jesus was born?
..... Whom were the Jews expecting?
..... Who were the parents of Jesus?.....
Where was Jesus born?..... Tell in your own words, without writing, the story of the Shepherds, giving the Message

of the Angel and the Song of the Heavenly Host, just as Luke gives them. Tell the story of the Wise Men and Herod in the same way. Where did the family go to live for a time?.....

Why?

.....Where did they go to live when they returned to Palestine?.....

Where did Jesus go when he was twelve years old?.....

For what purpose?

What most interested Jesus there?.....

Give, in your own words, a short description of the character of Jesus as a boy

.....

.....

.....

.....

.....

.....

.....

.....



CHAPTER III

Jesus Beginning His Work

§ 9. His Baptism

(Matt. 3: 1-17)

For about eighteen years Jesus lived with his parents at.....
working as a.....and thinking a great deal, we may be sure,
about what he had learned at school and from his mother, and hoping
that he might be of help to his people. When Jesus was about thirty years
old, a great preacher, called....., of whose birth and

FORDS OF THE JORDAN

early life we may read in Luke 1: 57-80, began preaching to great crowds
of people by the river Jordan. He said to them: "The.....
.....is at hand. You must....." People
came from all parts of the country to hear him and were very deeply
impressed with what he said. When Jesus heard of this, he felt that it

was time for him to leave his home and begin his work of service for men. It seemed the right thing to do to go first of all to.....and beto show that he wanted to work for the same good ends.

So he left his home and his mother and came to the.....

But the great preacher said, when he saw Jesus: "What! do you come to me? I rather need to be baptized by you." So far as we know, the preacher had never seen Jesus before, but he must have known bythat he was a very good man. But Jesus replied that this was the right thing to do and asked that he might be baptized. Just after this was done Jesus had a strange and very beautiful thing happen to him. It seemed to him that the heavens were opened above him. He felt that God's spirit had come upon him, and he heard a voice saying.....

..... So Jesus set himself apart for God's service and the service of his fellow-men, and, by taking this simple step, he found himself appointed to be the Messiah of his people.

§ 10. Conquering Temptation

(Matt. 4: 1-11)

Immediately after his baptism Jesus went into..... where for.....days he thought about what had happened and tried to plan for his life-work. He had a hard task to accomplish, and, as he thought and prayed about it, he was tempted in many ways. He had nothing to eat for a long while and became very hungry. This led to one temptation to test whether God really loved him as his own Son by.....

..... This was a temptation to doubt God's love if he did not have all the material things that he needed. But Jesus replied.....

by which he meant.....

Then the thought came to him to prove his claim to be the Messiah by doing something very startling. He might go to the Temple at Jerusalem, climb to one of the high towers, and..... If he was really God's son, no harm could come to him. Was it not written in God's word that.....

But Jesus replied: "Again it is written,....." He knew that this was not the way to prove God's love, but rather by patient obedience to his will. In another temptation Jesus seemed to see before him.....

.....and the thought came: "I could conquer these as other kings do, if I were to go to war and lead people out to battle. I could be a great general, and then, when I had won the victory, I might rule wisely and well. But at what cost? The cost of serving Satan." For war, with all its bloodshed and sorrow and misery, is not God's way of winning kingdoms. That would be to choose between God and Satan, and Jesus instantly replied.....

In the way Jesus met and overcame these temptations he showed two very strong points in his character. He trusted God's love in everything, and he was firm and decided in his refusal to follow the temptation to do wrong. Moreover, he showed that his mind was well stored with God's word, and that is a great help to thinking good thoughts.

§ 11. First Followers

(John 1:19-51)

Who did the Jews think that John might be?.....

What did John say when they asked him about it?.....

What did John call Jesus when he saw him coming back from the wilderness?

Tell the story of how Jesus' first followers came to him, including the following points:

How the first two came to follow Jesus; their names (see note on this section in Part II); how the third one was brought and his name, and so on with the fourth and fifth.

Savior! I follow on, guided by thee,
Seeing not yet the hand that leadeth me;
Hushed be my heart and still,
Fear I no further ill;
Only to meet thy will
My will shall be.

Savior! I long to walk closer with thee,
 Led by thy guiding hand, ever to be;
 Constantly near thy side,
 Quickened and purified,
 Living for him who died
 Freely for me!

—CHARLES S. ROBINSON

§ 12. Jesus at a Wedding Feast

(John 2: 1-11)

Where did Jesus go after finding his first followers?.....
 What was the particular occasion of his going there?.....
 Locate this place on the outline map and describe its location.....

 Who else were invited?.....
What difficulty arose?.....
Who told Jesus about it?

 What did he do about it?.....
 What effect did this have upon the disciples?.....
 What does it show as to the way Jesus conducted himself when he was
 with people and at their social gatherings?.....

§ 13. Rebuking the Traders in the Temple

(John 2: 13-17)

For what occasion did Jesus go up to Jerusalem?.....
 Tell what you know about this feast, what it commemorated, and how it
 was celebrated. Whom did Jesus find in the Temple at this time?.....

 In what part of the Temple were they?.....

Draw a plan of the Temple, showing its principal divisions or courts.

JEWISH MONEY CHANGER

PLAN OF THE TEMPLE

How did Jesus feel about this?.....

Why did he feel this way?.....

What did he do?.....

What kind of conduct that we meet with today would Jesus condemn for the same reasons?.....

CHAPTER IV

Jesus Organizing His Work

§ 14. Calling Disciples

(Matt. 4: 12, 13, 18-22; Luke 5: 1-11; Mark 2: 13-17 with Matt. 9: 9)

Where had Jesus been living just before the time of this section?.....
.....To what city did he move?.....
What led him to enter upon his public ministry here?.....
..... How did the people receive him,
judging from Luke 5: 1?.....
Whom did Jesus find here that he had met before?.....

BOATS ON THE SEA OF GALILEE

..... Where had he known them?.....
..... What favor did he ask of one of them?
.....
.....

How did Jesus return the favor after he had stopped speaking?.....

.....

.....

What further promise did Jesus make to them?.....

..... What did they do in response to this?.....

Who else joined them?.....

Tell about the calling of the other disciple, giving both of the names by which he was known, his business, his standing in the community, where Jesus found him, his response to Jesus' call, what the Pharisees said about it, and Jesus' reply to them.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

"FOLLOW ME"

Jesus calls us, o'er the tumult
 Of our life's wild restless sea;
 Day by day his sweet voice soundeth,
 Saying, Christian, follow me!

Jesus calls us—from the worship
 Of this vain world's golden store;
 From each idol that would keep us—
 Saying, Christian, love me more!

In our joys and in our sorrows,
 Days of toil and hours of ease,
 Still he calls us, in cares and pleasures,
 Christian, love me more than these!

Jesus calls us! by thy mercies,
 Savior, may we hear thy call;
 Give our hearts to thy obedience,
 Serve and love thee best of all!

—MRS. C. F. ALEXANDER

§ 15. A Sabbath Day in Capernaum

(Mark 1: 21-34)

After Jesus called the four disciples by the Sea of.....
 he returned to..... It was his custom every sabbath
 to attend the services at the....., and he was often asked to
 Whenever he did so the people were greatly
 impressed because Jesus taught with..... and not
 as the..... did. They always made long arguments and
 talked about what others had said, until the people hardly knew what they
 meant. One sabbath while Jesus was..... in the.....
 there was a poor, crazed man, whom every one thought had an.....
 in him. He made a disturbance, crying out and saying
 that he knew who Jesus was, the..... of.....,
 and asking to be let alone. Jesus quietly..... him
 and healed the man. At this the people were more than ever.....
, for they could not understand how such things could
 be done. They talked about it until it was known all over.....

After the service, Jesus and and.....
 were invited to the home of..... and.....
 When he got there he found that.....
 was ill with a..... With the same sympathy and love that
 he always showed Jesus....., so that she
 was able to get up at once. We may well imagine that they had a very
 pleasant sabbath afternoon talking of what had been said and done at the

synagogue that morning and about.....
 And it is very certain that the family
 were happy over the recovery of the one who had been ill.

Meanwhile the people all over Capernaum were talking of what had hap-
 pened in the synagogue and at Simon's house. Toward evening, just as
 the sun was setting, the people
 began coming to the house, bring-
 ing.....and

.....hoping
 that Jesus would.....

..... There were
 so many that it seemed as if the

.....must be there.
 Jesus met them kindly, as he al-
 ways did, and healed.....

When night had come, there were
 many homes in Capernaum that
 had been sad and anxious in the

"COME UNTO ME"

morning, where now was.....

At even, when the sun was set,
 The sick, O Lord, around thee lay;
 Oh, in what divers pains they met!
 Oh, with what joy they went away!

Once more 'tis eventide, and we
 Oppressed with various ills draw near:
 What if thy form we cannot see?
 We know and feel that thou art here.

b) The action of Jesus and his disciples.....

Why it was criticized.....

Jesus' answer

c) Jesus' action, and where it took place.....

Why it was criticized.....

Jesus' answer as given by Matthew.....

.....as given by Mark

Name some of the things that you think it right to do on the sabbath.....

Some that are wrong.....

§ 17. Choosing Apostles

(Mark 3: 7-19; Luke 6: 12-19)

Read the first few verses from the reference in Mark, look up the places mentioned on the map, and notice how widely Jesus' fame had gone out. What part of Palestine is left out?.....Why is this not mentioned?.....

.....Read the rest of the references given and make a list of the apostles, in the order given by Luke in the first of

the columns below. Fill out the other columns as far as possible, getting the information from the references given in the "Suggestions to the Pupil," § 17.

THE TWELVE APOSTLES

	NAME	RESIDENCE AND OCCUPATION	CHARACTER
I			
2			
3			
4			
5			
6 or			
7 or			
8			
9			
10			
11 or			
12			

--	--	--	--	--	--	--	--	--	--	--	--

Study this picture with the help of the description given in "Suggestions to the Pupil," § 17, pick out the different disciples, and write in the space under each the corresponding number as given in the list above.

The following verse is sometimes helpful in remembering the names of the disciples.

These are the twelve disciples' names:
 Andrew and Peter, John and James,
 Two pairs of brothers that fished by the sea,
 When Jesus said to them, "Follow Me."
 Then James the Less and Jude were called too,
 Philip and also Bartholomew,
 Matthew and Thomas, slow of belief,
 Simon, then Judas, traitor and thief.

§ 18. The Sermon on the Mount

(Matt., chaps. 5-7)

How many people were following Jesus at this time? (Judge from the reference in Mark in § 17.).....

Where did Jesus go?.....perhaps the one called the "Horns of Hattin." Who came to him?.....

What did Jesus do?.....What do we call these chapters in Matthew?.....
What do we call that part of them given in 5:3-10?.....

These tell us the traits of character that belong to the citizens of God's kingdom and their results. Learn the verses by heart, and make a list of these traits and their results in the columns below.

CITIZENS OF THE KINGDOM
THEIR CHARACTER AND ITS RESULTS AS JESUS TAUGHT

BLESSED ARE	FOR THEY SHALL

What did Jesus mean by being "poor in spirit," "meek," and "hunger-
ing and thirsting after righteousness"?.....

§ 19. Review of Chapters III and IV

Map-work.—Point out the following-named places on the Review Map, and name the events occurring at each place that we have studied about in these chapters: Bethabara, The Wilderness of Judea, Cana, Jerusalem, Sea of Galilee, Capernaum.

Questions on the story.—Write a title underneath each of these four pictures, telling what it represents, and tell the story of the incident orally.



How did Jesus say that the righteousness of those in God's kingdom must compare with that of the Pharisees? (vs. 20).....

THE SERMON ON THE MOUNT

What was the matter with the teaching and life of the Pharisees?.....
 What impression did Jesus' own teaching
 make upon the people? (Matt. 8:1).....

Name some things that you think one who tried to live as Jesus here teaches would do, and would not do.

He would.....

He would not.....

§ 19. Review of Chapters III and IV

Map-work.—Point out the following-named places on the Review Map, and name the events occurring at each place that we have studied about in these chapters: Bethabara, The Wilderness of Judea, Cana, Jerusalem, Sea of Galilee, Capernaum.

Questions on the story.—Write a title underneath each of these four pictures, telling what it represents, and tell the story of the incident orally.



Connect the incidents of these chapters by filling out the following story from memory.

When Jesus was about.....years old, he went with many others towhere.....was preaching, to be..... At this time he heard God's voice sayingand became convinced that he was set apart for the service of God and his fellow-men. He went away into.....to think out a plan of action. While there he was.....in three ways, but he.....them all. Upon his return from this experience men began to gather about him. Among his first followers were.....

..... Soon after, he was invited to a.....at.....in..... He went and increased his hold upon his followers by his action there. When, in the midst of the feast, he was told thathe at once helped them to get more in a way that seemed very wonderful to his friends.

Not long after this, while Jesus was attending the Feast of.....at....., he was much troubled by the crowds of.....and.....in the..... He did not like this because.....

So he made aand..... Soon after this he left the province of.....and went north into.....making his home in the city of..... Walking one day by....., he found four men, two of whom he had known before. Their names were.....and.....and.....and..... These men left their work at his call and followed him. A fifth disciple,.....was found a little later. Everywhere he went the people gladly heard him. He brought joy and

gladness by.....and one day in Capernaum the whole city was gathered about the house where he was. The only ones who did not like his teachings were theand this was because Jesus cared more for doing good than for their rules.

Finally Jesus went out with a multitude of people following him and chose twelve of them to be..... The names of these were:

.....		
.....		
.....		
.....		

After the choice of these men Jesus proceeded to teach them and the others who were about him the fundamental laws of God's kingdom. This teaching we call the.....and the first part of it, Matt. 5:1-12, we call the..... The people had never heard just such teaching as this and were greatly astonished. The poor people too were very glad, for they could understand these words and they could not understand all that their rabbis had taught them.

Recite the Beatitudes and any of the hymns you have learned.

CHAPTER V

Jesus among His People

§ 20. The Centurion's Servant

(Luke 7:1-10; Matt. 8:5-13)

To what city did Jesus return after the teaching of which we last studied?

..... (Point this out on the map.) Why did

SITE OF CAPERNAUM

Jesus come so often to this place?.....

Read carefully the accounts of the incident which occurred there, as given in the Scripture references above, then complete the following story of it.

There lived in this city a certain.....who had a
.....of whom he was very fond. This.....was
....., and his master was exceedingly anxious about
him. When he heard that.....had returned to the city, he sent

.....to him, with the request that he would
 Usually the Jewish leaders would
 have been unwilling to do this service for a gentile, but they felt differently
 toward this man, for he was a.....of their nation
 and had shown it by.....
 For this reason they urged.....to grant the officer's request.
 But while they were on the way, there came a second message from the
 Roman officer, saying.....

.....
 Evidently he had great faith in Jesus' power. When Jesus heard this mes-
 sage he was....., and remarked that he had not found
 such.....even among his own people. Nor was the centurion's
 confidence misplaced. When the messengers returned to his house they
 found

Read the story once more as Luke tells it, then name three traits of this
 centurion's character and tell how each is shown.

He was

Shown by

- | | |
|-----------|-------|
| (1) | |
| (2) | |
| (3) | |

Judging from this story, what is faith?.....

What is the result of having faith in God?.....

§ 21. Forgiving the Penitent

(Luke 7:36-50)

At whose house did this incident take place?.....

How did Jesus come to be there?.....

How did a host in that country usually greet a guest in his house?.....
 What further attention did courtesy require
 to be shown?

Who else came to this dinner?..... For what
 purpose?

What did the Pharisee think of this?.....
 Tell the story which Jesus told when he
 saw what Simon was thinking of. Write a title for the story here.

Fill out the columns below, showing the difference between Simon the
 Pharisee and the penitent woman.

Simon the Pharisee
 thought himself righteous, but he
 did not

The Penitent Woman
 knew herself sinful but she
 did

.....
 did not.....
 did not.....

.....
 did

Therefore Jesus said

her sins, though many, were

.....
 for she

With what words did he finally dismiss the woman?.....

Write I John 1:9 here

§ 22. A Storm on the Sea

(Mark 4:35-41)

One day Jesus had been very busy teaching great crowds of people, answering their questions, giving them good advice, and trying in every way possible to help them. It was hard work, all the more so because his heart was moved with such deep sympathy for many of those about him, because of their wretchedness and misery. He longed to help them more, and it made his heart ache to see them in such need. When evening came he felt the need of rest, and so asked his disciples to get a boat that they might go.....

Read the story of what followed, as Mark tells it, and then tell it in your own words on the lines below.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

Why was Jesus so calm while the disciples were so terrified?.....

.....

What two things help to make men brave in times of danger? (1).....

.....

(2)

Write, from memory, Prov. 1:33 or I John 4:18:

§ 23. Casting out Evil Spirits

(Mark 5:1-20; Luke 8:26-39)

After the storm on the sea, Jesus and his disciples came safely to the other shore, to the country of

Here they found
who had for a long time been so violent that no one could control him.
He lived by himself among.....When he saw Jesus he
cried out

But Jesus, speaking quietly to the man, cured his insanity. In those days
insane persons were thought to be possessed by.....
and when he was cured, these were thought to be cast out.

Nearby was a.....feeding.
These became alarmed by the unusual disturbance and.....

Their owners thought that Jesus had purposely done this, and they came
to ask him to.....
evidently caring more for.....than for.....

But the poor fellow who had been

healed felt quite differently and begged that he might.....
 Jesus did not permit this, but gave
 him something else to do, to.....

This he most gladly did.

Can you name any evil spirits that seem to get hold of people today?

.....

How can they be cast out?.....

CHAPTER VI

Jesus and His Disciples

§ 24. Acknowledged as the Christ

(Mark 8:27-30; Matt. 16:13-20)

We have seen how, as Jesus went on with his work, he was opposed by the leaders of the people. As an infant his life was sought by..... Mark 11:18 tells how the..... and..... plotted against him because of his rebukes. Mark 3:6 shows the..... and the..... conspiring together against him, though they were usually enemies. The people in general, however, received his words with gladness and crowded about him in great numbers for a time. But as time went on and Jesus did not set up any visible kingdom, they began to lose faith, and after one sermon, on the Bread of Life, in which Jesus told them that he could not be their kind of a king, we are told in John 6:66 that Jesus now turned more than ever to the twelve

disciples who remained with him. With them he left Galilee and went north into the gentile country, where they might be more quiet and have time for conversation. At the time of this incident they had come into the villages of....., a region on the east of

.....in the territory ruled by.....

..... Jesus wanted above all things to know just how his disciples felt toward him, for on that depended their fitness to receive what he had to tell them. First he asked what the people generally thought about him. The reply was that some said....., some

....., and others.....

..... Then, turning to the disciples he asked:

“.....”

and Peter answered at once: “.....”

by which title he meant that Jesus was the.....

Think over this story a little, and notice what a great thing it was for Peter to say this under the circumstances. What was the attitude of the religious leaders of the Jews toward Jesus?.....

What effect was his teaching having on the people at large?.....

..... Why, then, did Peter believe on him?

What is God's way of judging men? (I Sam. 16:7).....

..... Matthew tells us that Jesus welcomed this profession of Peter's very heartily, and said that upon men of such faith and loyalty in spite of all appearances and opposition, he would found his church.

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all.

Let every kindred, every tribe,

On this terrestrial ball,

To him all majesty ascribe,

And crown him Lord of all.

Oh, that with yonder sacred throng,
 We at his feet may fall;
 We'll join the everlasting song,
 And crown him Lord of all.

§ 25. The Cost and Value of the Christian Life

(Mark 8:31—9:1)

Who had Peter said he believed Jesus to be?.....
 What effect would this have upon his actions toward Jesus?.....

 Why were so many people turning from Jesus?.....

 What did Jesus now tell his disciples was to happen to him?.....

 What did he say was necessary for anyone who wished to follow him?

 Is this true of those who try to follow Jesus today?.....
 What are some of the acts of "self-denial" that people have to do if they
 live a Christian life?.....

 Is it worth while?..... Why?.....
 How much did Jesus say it was worth to live this kind of a life?.....

Jesus! and shall it ever be,
 A mortal man ashamed of thee?
 Ashamed of thee, whom angels praise,
 Whose glories shine through endless days?
 Ashamed of Jesus! sooner far
 Let evening blush to own a star;
 He sheds the beams of light divine
 O'er this benighted heart of mine.

Ashamed of Jesus! that dear Friend
 On whom my hopes of heaven depend!
 No; when I blush, be this my shame,
 That I no more revere his name.

§ 26. On the Mountain at Night

(Mark 9:2-13; Matt. 17:1-13; Luke 9:28-36)

Jesus and his disciples had been spending about a week together talking about

Finally Jesus took.....and.....and.....

and went with them..... Luke tells

us that he went in order to..... The picture shows



MOUNT HERMON

the mountain where this probably took place. Jesus had been facing some hard problems, and both he and the disciples must have been very..... Up on the mountain-top it was quiet. They could look far away over the country and it must have seemed to them that they were getting very near to God. As Jesus prayed, the disciples rested. And here God sent them a vision that must have encouraged them greatly and helped them to see

what Jesus had been trying to make them understand that, in spite of the heavy cost, it was a glorious thing to do right and serve God. They saw it now. As Jesus prayed, his face.....

.....and even his garments seemed to.....

..... Then..... and..... appeared to stand beside him, talking with him about.....

To the disciples this was an added sign that Jesus was still the Messiah, whom the prophets of old had looked for, even though his life-work had not turned out as most men expected. It was a comforting thought, and Peter was so rejoiced that he suggested.....

But, as he spoke, a cloud came about them and out of it a voice, saying:

“.....”

The disciples....., but Jesus said:

“.....,” and they were alone with him on the mountain.

Repeat Psalm 126:5, 6 and explain how this expresses the thought of this incident.....

Give the names of any persons you know of, who have done their duty at heavy cost and found it to be a fine thing at last.....

§ 27. Who Is Greatest in the Kingdom?

(Mark 9:33-37; Luke 9:46-48)

Read over very carefully the story of this incident as given by Mark. Then try to fill out the blanks in the following outline from memory.

And they came to.....; and when he was in the house he asked them,
? But they
; for they had.....one with another in the way, who was..... And he sat down, and called.....; and said unto them: "If any man would be....., he shall be....., and.....
of all." And he took a....., and set him in the midst of them; and taking him....., he said unto them: "Whosoever shall receive.....
in my....., receiveth; and whosoever receiveth....., receiveth not....., but.....
"

Now read the whole story over once more. Why were the disciples silent when Jesus asked the first question of them?.....

..... Tell in your own words what you think Jesus meant when he said "if any man would be first, he shall be last of all".....

§ 28. How Often Shall I Forgive?

(Matt. 18:15-35)

What did Jesus say was the first thing to do if a brother does one wrong?

Whom do you think he meant by "brother"? (See Matt. 23:8).....

What if the wrong-doer refused to listen at first?.....

What question did Peter ask about this matter of forgiveness?.....

..... What was Jesus' answer?.....

..... Read the story that Jesus told to illustrate this teaching. Who were the three principal characters?

1..... 2..... 3.....

How much did the first servant owe his master?.....

What did his master do?.....

How much did the second servant owe the first?.....

What did the first servant do?.....

..... How did the master feel when he heard of this, and what did he do?.....

Read what Jesus said about this same thing in the Sermon on the Mount (Matt. 6:14, 15; 7:1-5). From such teaching can you form a good practical rule for helping one to develop a forgiving spirit?.....

Repeat Paul's advice on forgiveness (Eph. 4:32).

§ 29. Review of Chapters V and VI

Map-work.—Name and locate on the Review Map the following:

The city where Jesus healed the centurion's servant.

The lake where Jesus and his disciples were caught in a heavy storm.

The place where Jesus met and healed a demoniac.

The place where Jesus went with his disciples for quiet conversation.

The mountain where three of the disciples saw a vision of glory.

Review questions.—Read over carefully the two chapters, then answer from memory the following questions, telling in each case what incident your reply is based upon:

What was Jesus' attitude toward men of other nations than his own?

.....

 . What was the teaching of Jesus as to God's feeling toward the truly repentant?

.....

 What power did Jesus have over the passions and storms of the heart?

.....

 What is the foundation of the Christian church and the essential requirement for the growth of Christian character?

What is the cost of following Christ?

.....

 Is it worth while? and why?

.....

 What makes a great man in God's sight?

.....

 What is the Christian way of treating one who has wronged you?

.....
 Write out, in your own words, at least three principles, growing out of the study of these two chapters, which may be of practical helpfulness in every-day life. (See Suggestions to the Pupil.)

(1)

.....

 (2)

(3)

CHAPTER VII

Later Words and Works of Jesus

§ 30. The Story of the Good Samaritan

(Luke 10:25-37)

Jesus was teaching in.....

Many people came to him for help and for instruction, and he met them all with ready helpfulness. Among those who came with questions was a.....who asked.....

.....What is "eternal life"?

Jesus tried to help him answer his own question by reminding him of his studies in the law. From what two books did the lawyer quote in reply?

What was his reply?.....

What did Jesus say to this?.....

What was the lawyer's next question?.....

..... Tell the story that Jesus told in answer to this.

What does it teach in answer to the lawyer's question: "Who is my neighbor?".....

There are really three questions answered in this story. Answer them in your own words.

(1) How may we find eternal life?.....

(2) How may we show our love to God?.....

(3) Who are our neighbors?.....

The same lesson is very beautifully expressed in the following poem by Leigh Hunt:

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 "What writest thou?" The vision raised its head,
 And with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerly still; and said, "I pray thee then,
 Write me as one that loves his fellow men."

The angel woke and vanished. The next night
 It came again with a great wakening light,
 And showed the names whom love of God had blessed,—
 And lo! Ben Adhem's name led all the rest.

§ 31. The Story of the Prodigal Son

(Luke 15:11-32)

The circumstances in which this story was told are described by Luke 15:1, 2, as follows:

.....

.....

.....

This envious, selfish spirit always grieved Jesus. On this occasion it led him to tell three parables of the Lost Sheep, the Lost Coin, and the Lost Son. This last is one of the finest of all his stories. Read it carefully and tell it in your own words from memory. Your story should bring out the following named points:

His reception at home and his father's feelings.

[illegible]

Learn by heart and write here Jesus' words expressing the thought he had in mind in telling these parables (vs. 10).....

.....

.....

§ 32. Jesus Blessing Little Children

(Mark 10: 13-16)

Learn the story as told by Mark, and then fill out the blanks in this skeleton story from memory.

"And they brought unto him.....that he should
.....: and the disciples.....

But when Jesus saw it, he was moved with.....
and said unto them.....

.....

.....

.....

.....

.....

.....

Verily I say unto you, Whosoever shall not receive.....

.....

as a.....he shall in nowise.....
.....And he took them
.....and.....them, laying his
.....upon them."

In this scene Jesus shows his love for children. How did they feel toward him?.....What does John say about loving God in I John 3:18?.....

.....

..... How did Jesus say true love for him
would be shown (John 14:15)?.....

.....
How may love in the home be shown today?.....

§ 33. The Rich Young Ruler

(Mark 10:17-31)

Who came to Jesus as he was about to proceed on his journey?.....

..... What did he do?.....

What did he ask?.....

..... From what did Jesus quote
in his reply?.....

What did the young ruler say that showed how hard he had tried to find
the life he wanted?.....

.....
What did Jesus say that he still needed?.....

.....
In this Jesus was giving advice to this particular young man. What general
lesson is there here for everyone?.....

.....
Who had asked a similar question of Jesus before?.....

How did Jesus answer in that case?.....

.....
How is his advice to this young man like that former answer?.....

.....
What saying in the Sermon on the Mount expresses the same thought
(Matt. 6:33)?.....

§ 34. Blind Bartimaeus

(Mark 10:46-52; Luke 18:35-43)

Jesus was at this time journeying toward.....
 As he had said to his disciples, he expected that the rulers there would
but as he felt it his duty to go, this did not
 keep him back. On the way they came to the city of.....
 where, so many years before, the Israelites had won a great battle, at the
 beginning of their conquest of.....

JERICHO FROM THE PLAINS

Around almost every city in that land may still be seen numbers of
 beggars asking alms from the passers-by. Among those who sat thus when
 Jesus passed by was one.....who was.....
 Hearing the crowd, he asked why so many were passing. When he learned
 that.....he began at once to cry out: “.....
” Many of those about him.....
, but this did not quiet him. When Jesus
 heard his cry he.....and said: “.....”

What are some of the difficulties that people find in trying to get near to God today?.....

How may they be overcome?.....

How may one show the sincerity of his desire to follow Christ's way of living?

CHAPTER VIII
The Last Days of Jesus on Earth

§ 36. Palm Sunday

(Matt. 21:1-21; Mark 11:1-11; Luke 19:29-44; John 12:12-19)

In this chapter we come to the closing scenes of Jesus' life here upon earth. We have seen that he was journeying toward..... and John 11:55 tells us that he was going there on account of the..... In 12:1 he tells us that..... before the time of the feast, he came to.....where..... and.....and....., all very dear friends of his, lived. It was only about two miles from this village into the city, and in the morning Jesus would go there, returning in the evening. On the first day of the week he started with his disciples, for this walk. On the way they came to a little village, where they borrowed a.....for Jesus to ride upon. The disciples threw their cloaks upon its back for a cushion, and Jesus mounted and thus rode into the city. This made many of the people think of one of the old songs that they used to sing, which spoke of the Messiah as coming in this fashion. Matthew 12:5 quotes one of these. Immediately the idea seized upon the people, and they went wild with joy. Some of them spread.....on the road. Others cut.....and.....them, and on every side they were singing and shouting.....

.....

.....

We can easily imagine that among this crowd of joyous people there were many whom Jesus had helped. At this time many were coming to Jeru-

saalem from all over the land. Very likely.....and.....
may have come up from Jericho, and undoubtedly his good
 friends from Bethany,and.....and their
 brother.....were among the throng.

But not all rejoiced. Some of the.....were much
 displeased and tried to have Jesus.....

THE ENTRY INTO JERUSALEM

But he replied: "I tell you that.....
;"

by which he meant that such true joy and love cannot be repressed.

If the great city had only continued to receive him thus! But they did not follow the way of peace which he tried to show them. Even this very crowd was soon to turn against him. But today all was gladness. The scene and its meaning for us is beautifully described in a hymn we sometimes sing, by Rev. John King:

When, his salvation bringing,
 To Zion Jesus came,
 The children all stood singing
 Hosanna to his name;
 Nor did their zeal offend him,
 But, as he rode along,
 He let them still attend him,
 Well pleased to hear their song.

And since the Lord retaineth
 His love for children still,
 Though now as King he reigneth
 On Zion's heavenly hill,
 We'll flock around his banner,
 Who sits upon the throne,
 And raise a loud hosanna,
 To David's royal Son.

For should we fail proclaiming
 Our great Redeemer's praise,
 The stones, our silence shaming,
 Would their hosannas raise.
 But should we only render
 The tribute of our words?
 No; while our hearts are tender,
 They too, should be the Lord's.

§ 37. The Last Supper

(Mark 14:12-26; Luke 22:7-30; John 13)

On what day did the events of this section take place?.....
 What festival of the Jews took place
 on that day?..... For what purpose did the disciples
 go into the city?.....
 What incident occurred as they were sitting down at the table (Luke 22:24)?

 What did Jesus do as an object lesson, to teach them a better spirit (John
 13:4-16)?.....
 Why did he choose this particular way of teaching this lesson?.....

What was Jesus' test of greatness as given in Luke 22:26?.....

..... What special cause for sorrow did Jesus have at this time?.....

..... What sad result was this to lead to?.....

..... Jesus' anxiety was not for himself at this time, so much as for his disciples. John 13:1 tells us that his feeling toward them was one of great..... And now he was soon to leave them. And so, in connection with this feast, he established for them a new custom, which we call the Lord's Supper. First he took.....and, when he had.....it, he gave it to them, saying: ".....

....." After supper he took the.....and said to them: "This is the.....

....." By this he wanted to teach them that, as he had given himself freely and unselfishly, even to the giving-up of his life, for their sakes, so they were to remember him and his teachings and live as he had lived. The poet, Lowell, has very beautifully expressed this lesson in his story of Sir Launfal:

The Holy Supper is kept, indeed,
In whatso we share with another's need,
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with alms feeds three,—
Himself, his hungering neighbor, and me.

After the supper Jesus talked very earnestly with his disciples about some things that he was anxious to have them remember when he was gone. John tells us about these sayings. How did he say that God would help them after he was gone (John 14:26)?.....

..... What new commandment did he give them (John 13:34)?.....

How did he say that one could prove one's love for him (14:23)?.....

What would be the result, as told in this same verse?.....

How necessary did he think it was for them to keep in close fellowship with him (15:4, 5)?.....

§38. The Betrayal and Arrest

(Mark 14:32-52; John 18:1-12)

After Jesus and his disciples had sung a hymn at the close of their last supper, together, they went out from the house and along the quiet streets,

to a place called.....which was quiet and secluded, probably a garden out on the side of the Mount of Olives.

But as they went,, who was seeking to..... Jesus, was undoubtedly watching to see where they went. Jesus had the heaviest trial of his life to face; he was sad at the thought of approaching separation from these dear disciples, but doubtless most of all over the sin of those who were rejecting his message and seeking to kill him, and he wanted to..... So, leaving the rest of the disciples, he took.....and.....and.....and went apart. He went a little way apart from these three, fell on the ground and prayed that

..... And yet, even in this moment of trial, he was not selfish. He asked not that..... should be done, but that.....should be.

Coming back to the three disciples, he found them.....Jesus may have remembered how that Peter, only a few hours before, had, as John 13:37 tells us, boasted that he would.....

..... And now Jesus finds that he could not even..... It is probable, however, that the disciples did not fully realize the danger that Jesus was in, in spite of all he had said. But Jesus at this time gave them a good motto for all times, which is given in Mark 14:38.....

.....

.....

Jesus went aside once more and.....again. Then he aroused the disciples to warn them of approaching danger. But while he was speaking,came, and with him..... to.....Jesus. Judas came forward and.....Jesus, thus giving the signal he had agreed upon with the priests, to show who Jesus was. One of the disciples.....

....., tried to defend his Master, but Jesus would not permit any further resistance. He was perfectly calm and unafraid. He reproached them for their cowardice in coming thus under cover of darkness to arrest him. "Why," asked he, "did you not arrest me..... where I have been every day..... the people?" The crowd, on the other hand, were more afraid than Jesus. John tells us that, when he first spoke to them, many of them.....

..... This was not because of any resistance that Jesus made; it was because of

..... But finally they seized Jesus and bound him and led him away.

The saddest part of this whole scene is the treachery of Judas, one of Jesus disciples. Under what circumstances may Christ be betrayed today?

§ 39. The Trial and Crucifixion

(Matt. 26:57—27:56; Mark 14:53—15:41; Luke 22:54—23:49; John 18:12—19:20)

The account of the trial of Jesus naturally divides itself into two sections, the trial before the Jewish authorities and the trial before Pilate. The story of the crucifixion follows naturally after the latter.

I. THE TRIAL BEFORE THE JEWISH AUTHORITIES

1. The informal hearing before.....(John 18:12—27).

Who was this man to whom Jesus was first taken?.....

.....Concerning what did he question Jesus?

How did Jesus answer him?.....

What rightful demand did he make?

2. The trial before the Sanhedrin (Mark 14:53-72; Luke 22:54-71).

To whose house did they next take Jesus?

What did the council attempt to do here?

What kind of success did they have?

How did Jesus meet the high-priest's first attempt to make him testify against himself?

To what question did he make answer?

What was his reply? What effect did it have upon the council?

Meanwhile, what was Peter doing in the courtyard outside?

The council seems to have waited until morning before formally condemning Jesus, for it was against their law to try cases by night. This was a mere formality, however; they had already decided to condemn him. While all this was going on, there was one man in Jerusalem most wretchedly unhappy. It was who had Jesus.

When he saw the evil he had really done, he the and brought back to the the

..... that they had given him. With deep contrition he confessed that he had

But he found little comfort in their reply: "....." And like many another traitor he found that in betraying one friend he had not really made others. In his misery and despair he went out and himself.

3. The Trial Before Pilate (John 18:28-31; Luke 23:2-25; John 19:4-16). What was the first charge made against Jesus before Pilate?

Was this the charge on which they had condemned him themselves?.....

Was this charge true judging from Mark 12:14-17?.....

What reply did Jesus make when Pilate questioned him about this charge?

.....

What was Pilate's first judgment as given in Luke 23:4?.....

..... What effect did this have on the people?

.....

CHRIST BEFORE PILATE

How did Pilate next try to rid himself of responsibility in the matter?

..... How did he succeed
in this attempt?.....

What means did he try next to set Jesus free?.....

.....

How did the priests defeat this attempt?.....

..... What cry was set up

concerning Jesus?..... Then Pilate again tried to shift the blame for his own cowardice. He took.....andhis hands, saying: "I am.....of the blood of this....." And the people shouted out a terrible thing in their wild frenzy: "His blood be on us, and on our children!" Sadly has this prayer been fulfilled. And so the struggle went on, Pilate trying to find some way out of putting to death a man whom he knew to be innocent, without making too much trouble for himself. He was especially anxious to set Jesus free after he heard the people say that Jesus claimed to be the Son of God, for Pilate felt that this might be true. But at last the Jews uttered a threat against Pilate himself: "If thou set this man free, thou art not....." Then Pilate saw trouble for himself. He knew how easily a charge of treason might be trumped up against him. He was afraid, and so sacrificed Jesus to save himself.

4. The Crucifixion (Luke 23:26-49; John 19:16-37). They took Jesus outside of the city to a place called..... and there they.....between two..... As the rough soldiers did their dreadful work, Jesus, kindly and loving to the last, said: "....." Over his head, Pilate put a sign on which was written.....

Many of those who passed by.....at him, while others wept; but when Jesus was dead, the centurion who had watched the whole scene, exclaimed: "....."

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
We may not know, we cannot tell,
What pains he had to bear;
But we believe it was for us.
He hung and suffered there.

Oh, dearly, dearly, has he loved,
 And we must love him too,
 And trust in his redeeming blood,
 And try his works to do.
 For there's a green hill far away,
 Without a city wall,
 Where the dear Lord was crucified,
 Who died to save us all.

§ 40. Easter Morning

(Matt. 28:1-10; Mark 16:1-8; Luke 23:56-24:12; John 20:1-18)

On Good Friday, as we now call the day, Jesus was.....
 His disciples, who had looked forward so hopefully to the establishment
 of a new kingdom, were in deepest sorrow and despair. After Jesus had
 been taken down from the cross, as we are told in John 19:38, 41, a man
 named.....of.....laid his body in.....
 It was close to the sabbath, which
 the Jews observed very strictly, so that Jesus' body was not fully prepared
 for burial until after that day should be past. But on.....
there came to the tomb.....and
and.....bringing
with which to embalm the body. As they came they were
 saying: ".....
 so that we may get into the tomb?" They did not know then that while
 the soldiers were guarding the tomb there had come.....
 which had caused the stone to..... But as the women
 drew near they saw the entrance of the tomb opened. Some of them at
 least saw a wondrous vision of....., who told them that Jesus
 He also sent a message by them to.....
 that they should see Jesus in..... When this message
 was first brought to the disciples, they.....,
 but.....and.....ran to the tomb to see for them-
 selves. They, too, found the stone rolled away, they went into the tomb

and saw there.....; but Jesus was not to be seen.

As we can easily imagine, they were bewildered and amazed. They had seen Jesus crucified and buried, and now he was gone and no one

ENTRANCE TO A TOMB

knew where. But soon other reports came. One was that as the women were returning from the.....to bring their message to.....they had met....., and that he had spoken to them, saying: Also they heard that....., as she.....

stood.....at the tomb had seen a vision of.....
 who had spoken to her, and as she turned to leave the tomb she saw.....
 At first she had not known him. She thought it was.....and
 asked if he could tell her.....
 But he then spoke to her saying.....and at the sound of his
 voice she had known him. So she came back to the disciples, saying:
 “.....,” and told of her experience.

Gradually conviction began to take hold upon the disciples, and hope
 came back to their hearts. Instead of the feeling that they had been mis-
 taken and that Jesus' career had ended in failure, they began to see its
 glorious success. And this feeling grew upon them until they felt, as Paul
 wrote in I Cor. 15:55-58.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

§ 41. Later Appearances

(Luke 24:13-53; John 20:19-21:24; Matt. 28:16-20; I Cor. 15:5-8)

The appearances of Jesus to his disciples and others after the Resurrec-
 tion morning may be tabulated as follows.

	PERSONS TO WHOM HE APPEARED	PLACE	SCRIPTURE REFERENCE
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

What was the effect of Jesus' conversation upon the disciples whom he met on the way to Emmaus?.....

What was there in this experience that might have reminded them of the promises mentioned in John 14:26; 16:13?

.....
Of what former experience may Jesus' appearance to the seven disciples by the Sea of Galilee have reminded them?.....

How may such reminders have helped them to believe his promise in
Matt. 20:20?

THE WALK TO EMMAUS

Read John 15:4, 5. How does the resurrection help to make 'this promise
mean more to us? (Do Paul's words in I Cor. 15:58 suggest anything
in this connection?).....

THE DAY OF RESURRECTION

The day of resurrection,
 Earth, tell it out abroad:
 The Passover of gladness,
 The Passover of God.
 From death to life eternal,
 From earth into the sky,
 Our Christ hath brought us over,
 With hymns of victory.

Our hearts be pure from evil,
 That we may see aright
 The Lord in rays eternal
 Of resurrection light;
 And, listening to his accents,
 May hear, so calm and plain,
 His own "ALL hail!" and, hearing,
 May raise the victor strain.

Now let the heavens be joyful,
 And earth her song begin,
 The round world keep high triumph,
 And all that is therein;
 Let all things seen and unseen
 Their notes of gladness blend,
 For Christ the Lord is risen,
 Our Joy that hath no end.

—Translated from the Greek by J. M. Neale.

§ 42. Review of Chapters VII and VIII

Map-work.—Name and point out on the review Map:

The scene of the Good Samaritan story.

The city where Zacchaeus lived.

The town where Jesus spent his nights during the first part of Passion Week.

Questions on the story.—How did Jesus answer the lawyer's question:
 "What shall I do to inherit eternal life?"

Who is our neighbor?.....

How does Jesus' reply to the rich young ruler, who later asked a very similar question, differ from his reply to this lawyer?.....

In what way are the two replies alike?.....

Tell, orally, the story of the Prodigal Son, and write here as briefly as possible the lesson that Jesus tried to teach by it.....

For what purpose did Jesus make his last journey to Jerusalem?.....

Tell, orally, the story of the two men—Bartimaeus and Zacchaeus—whom he helped at Jericho. How did Jesus enter Jerusalem?.....

What did the people understand this symbolical act of his to mean?.....

How did they receive him?.....

Where did Jesus and his disciples keep the Passover feast?.....

What custom of our churches has grown out of this incident?.....

What did Jesus wish this custom to mean to his disciples, as indicated by his words and by Lowell's story of "the Vision of Sir Launfal?"

Tell very briefly what happened after the Last Supper, on that evening and

night, and the day following.....

.....

.....

.....

.....

.....

.....

.....

.....

What effect did this have on the disciples?.....

What happened to change their feeling?.....

.....

.....

.....

What difference does it make to us that Jesus rose from the dead?.....

.....

.....

Think over all that you have learned about the life of Jesus in this course of study, and write down the things that impress you most strongly in his character

.....

.....

.....

.....

.....

.....

.....

TELL ME THE OLD, OLD STORY

Tell me the old, old, story,
Of unseen things above,
Of Jesus and his glory,
Of Jesus and his love:
Tell me the story simply,
As to a little child,
For I am weak and weary,
And helpless and defiled.

Refrain: Tell me the old, old story,
Tell me the old, old story,
Tell me the old, old story,
Of Jesus and his love.

Tell me the story softly,
With earnest tones and grave;
Remember, I'm the sinner
Whom Jesus came to save:
Tell me the story always,
If you would really be,
In any time of trouble,
A comforter to me.

Tell me the same old story
When you have cause to fear
That this world's empty glory
Is costing me too dear:
Yes, and when that world's glory
Is dawning on my soul,
Tell me the old, old story,
Christ Jesus makes thee whole.

PART II
SUGGESTIONS TO THE PUPIL

SUGGESTIONS TO THE PUPIL

FRONTISPIECE.—Paste the picture of “The Boy Jesus,” by Hofmann, as neatly as possible in the center of the page.—Look up the reference given below and commit to memory before writing it on the blank lines.

PREFACE.—Read the Preface through carefully to see what is the object of this book, and note the general suggestions as to how the work should be done.

INTRODUCTION

§ 1. The Land Where Jesus Lived

The map of Asia, or of the Eastern Hemisphere, in a school geography, or atlas, will give the information needed for this section. Note that the position of Palestine, itself a part of the great continent of Asia and connecting it with Africa, was on the road right between the two greatest peoples of early antiquity, and so a very central spot.—Trace the way of travel there now, up the Mediterranean, to Cairo or Alexandria, and then by other steamships to Jaffa or Beirut; or else through Europe by rail to Constantinople, now the capital of the Turkish empire, and from there by steamship to one of the ports just named.—Look at the colored map furnished with this book, and find the names of the bodies of water and the districts described in the second and third paragraphs of this section. As you find them, compare this map with the other outline map and mark them upon it. Do this very neatly and make the lettering as small as you can, so as to leave room enough for other names to be added later.—Lay the edge of a card or paper against the line in the upper right-hand corner of the colored map, marked “scale of English miles,” and mark off this scale on your card. With this measure the map and find the distances called for in the fourth paragraph. Compare them with others that you know of, as directed.—Read the last paragraph of the section, look up the reference to Matt. 6:29, and write in your own words what Jesus said of the lilies.

§ 2. The People among Whom Jesus Lived

The name of this people is given in Acts 10:38, 39.—For the name of their great ancestor see John 8:31, 39.—Luke 2:1 shows that the Roman emperor ruled them at the time of Jesus.—Read the paragraph telling about the messianic hope and the quotation from the Psalms of Solomon. Notice the different thing the people expected their Messiah to do.—Learn Psalm 2 and notice its three parts, as described in the third paragraph. Try to imagine how much it must have meant to the Jews at this time of oppression.—Look up Deut. 6:7, 20, and see what the Jews were bidden to teach their children.—Look up the references in the next paragraph and find the names of the two great parties of the Jews, and write them on the lines provided.—Read the next two paragraphs carefully, noting just what is said about each party and looking up the references. Then fill out the blank at the end of each paragraph with the name of the party described.—Now read the following paragraph and notice the reasons why each of these parties opposed Jesus. Recall what has just been said in describing each party and think which would be most likely to oppose Jesus for the reasons given. Write your answers to the questions accordingly.—Mark 12:37 gives the answer to the last question.

CHAPTER I

The Infancy of Jesus

§ 3. His Parents

Luke 1:27, giving the names of Jesus' parents, speaks of Joseph as belonging to the "house of David," meaning that he traced his ancestry back to King David.

Nazareth, the home of Joseph and Mary, is in Galilee, about eighteen miles west of the southern end of the sea of Galilee. Find it on the map and locate it on your outline map. It is a beautiful town, on the southern slope of a low mountain, and commanding a beautiful view of the country round about and the Mediterranean Sea, twenty miles away. It was a quiet town, yet near enough to the highways of travel to be in touch with the busy life of the world at that time.

Matt. 13:55 tells what the fellow-townsmen of Jesus knew of his father's occupation, and Mark 6:3 seems to indicate that Jesus also worked at the same trade. This is more than probable, as every Jewish boy was obliged to learn a trade, and usually that of his father was chosen.

Mary's motherly heart must have rejoiced over the message that is contained in Luke 1:31. The thought of the name that was to be his must have suggested great things to her, for Jesus is another form of the old Hebrew name, Joshua, and that means *Savior*. Then the additional suggestions as to his future, given in vs. 32 and 33, were just the things that their greatest teachers had told them should be true of their long-hoped-for Messiah. Every mother hopes for great things for her child, and what greater thing could Mary desire than that her son should be the Messiah and Savior of his people!

All this meant care and hard work on her part. She must watch over him and teach him so that he might be best fitted for his great work. This she was glad and proud to do, and so with perfect trust and faith she answered God's message to her with the words in vs. 38.

So far as we know, Mary kept her secret to herself at first, but she felt that she must share it with someone, so went to visit her kinswoman, Elizabeth (vss. 39, 40).

§ 4. The Manger Cradle at Bethlehem

The information necessary for filling out the blanks in the skeleton story may all be found in Luke 2:1-7, except the last: "this little child was born to be the..... of his people." For this note what the angel said of him (vs. 11). The "decree that all the world should be enrolled" means that a census was to be taken of all the people in the Roman Empire, which then covered about all of the world that was then known.

Look up all the places mentioned on the map and locate on the outline map any that are not already there.

Paste the pictures which illustrate this section neatly in the places designated for them.

Read over again carefully the story of the Announcement to the Shepherds (Luke 2:8-20) and write the story in your own words, but using the angel's message and the song of the heavenly hosts as directed. Write the story upon a separate sheet of paper first; then, after reading it over and correcting it, copy it neatly into the space provided in the book.

§5. Wise Men from the East and the Schemes of Herod

The parallel columns in this section are designed to bring out more clearly the contrasted characters and actions of the Magi and Herod, in their search for Jesus. The following hints will furnish the information necessary for filling out the blanks.

	THE MAGI	HEROD
1. Who were they?	Matt. 2:1	Matt. 2:1
2. What kind of men were they?	Judge from the story	
3. Why did they wish to find Jesus?	Matt. 2:2	Matt. 2:13
4. How did they go about it?	Matt. 2:2	Matt. 2:7-8
5. What success did they have?	Matt. 2:11	Matt. 2:14-15

The blanks in the skeleton story following may be filled out after reading vss. 12-16.—Commit to memory the hymn by Mr. Dix, which tells the story over again and suggests what we ought to do about it.

CHAPTER II

The Boyhood of Jesus

§ 6. At Home and at School

Matt. 2:19-23 gives the information required for filling out the blanks in the first paragraph of the outline.—As to the enjoyments of Jesus, imagine for yourself what a boy would probably like to do in such a place as Nazareth, surrounded by hills and woods and mountain streams, with fields of bright flowers and fruit trees all about him. What would you do if you lived there?—The Jewish lad was sent to school when he was six years old. His earliest textbook was the sacred law and included most of our Old Testament. He had little strips of parchment with some of the most practically helpful passages written on them, and these he studied until he knew them all by heart. Indeed, the Jewish boy usually came to know nearly all his Bible by heart. The references given, from Exodus and Deuteronomy, show what his first lessons were like.—From the remarks of Jesus' fellow-citizens in Nazareth, quoted by Matthew, we learn something about his family. The names of his brothers are given, but not of his sisters. We only know that he had more than one sister, for vs. 56 says: "And his sisters, are they not with us?"—We are told that Jesus grew strong in body, mind, and spirit. Think of the various things that he did as a boy, and see if you can tell what things would help his growth in each of these three ways. In connection with the last named read what Luke says in 2:51.

§ 7. A Visit to Jerusalem

A careful reading of the Scripture narrative (Luke 2:41-50) will give the place and the name of the greatest of the Jewish festivals, held to commemorate the deliverance of Israel from Egypt. It was their Independence Day, as our Fourth of July is. Exodus, chap. 12, tells of that great event which they loved to relate to their children in after years.—The same reference, in Luke, will also furnish the necessary information for filling out the blanks in the remainder of the section, excepting the name of the mountain from which they caught their first glimpse of Jerusalem. For this consult the map of Palestine. In filling out these blanks do not simply copy the words from the gospel narrative, unless you are asked to give the exact words. It is better to read the account and be sure that you understand its meaning, then give it in your own words.

§ 8. Review of Introduction and Chapters I and II

The work of this section should be done from memory. In preparation for it, read over very carefully the Introduction and first two chapters, and then the Scripture narratives referred to in each section. Then answer the review questions without looking at your book again.—The map work is to be done with the review map, on which you are not to make any marks, but keep it for this review geography work, pointing out the location of places without any names to aid you.

CHAPTER III

Jesus Beginning His Work

§ 9. His Baptism

Read carefully Matt. 3:1-17, which will give most of the information needed for filling out the blanks in this section. Jesus' residence was given in § 6, and his trade is mentioned in Mark 6:3. Vss. 1 and 2 of the reference from Matthew tell of the preaching of the great herald of the kingdom.

Try to think of what you have learned about Jesus, the kind of boy he was, the things he was most interested in, and imagine what he would think most about and most want to do as he grew up to manhood. Then think of this great preacher calling people to live better lives and baptizing those who were willing to begin. Can you not imagine how Jesus would feel when he heard of it, and what he would wish to do? What did he do as told in Matt. 3:13? How do you suppose John knew that Jesus was a better man than he himself? How can you usually tell about people? Do their clothes or their faces tell the story better? Vs. 17 tells the message that came to Jesus after his baptism.

§ 10. Conquering Temptation

Read Matt. 4:1-11, where you will find the information needed for this section. In reading this account you need to remember that the evangelist has given us a figurative description of temptations that were inner experiences, just like your own: We must not think that the Evil One actually took Jesus around with him, for we cannot imagine that Jesus would be willing to keep such company. But the temptations were on that account not less real, but more so. After having carefully read the account of Matthew and filled out the blanks in this section, go over each temptation again until you have its meaning clearly in mind. It may help to give names to them. We might call the first one the Temptation to Insist upon Having the Things We Think We Need and to Distrust God's Love If We Do Not Get Them. The second might be called the Temptation to be Artificial, to Show Off, to Base One's Claim to Respect or Position upon Superficial Evidence instead of Real Worth and Character. The third is the Temptation to Do Wrong That Good May Come. As you think of these temptations, try to think of some that have come to you or to others and that are like these of Jesus. Then read James 1:12, and explain how the experience of Jesus illustrates this saying.

§ 11. First Followers

John the Baptist made a very deep impression by his preaching, so deep that men asked themselves the question given in Luke 3:15. They even sent a committee to him from Jerusalem (John 1:19). But John's truthfulness and honor would not allow him to accept this opportunity to make himself out a greater man than he really was. His reply is given in vss. 20 and 23. He cared more for turning their attention to Jesus and devoted himself to giving testimony to him. When Jesus returned from the wilderness, John spoke as in vs. 29, showing that he recognized in Jesus one who had power to save men from their sins. The story of the first followers should not be a long one. It is not necessary to give all that the different characters say. Tell the story as briefly and simply as possible, in your own words, so as to bring out the points asked for.

§ 12. Jesus at a Wedding Feast

This incident shows us how Jesus delighted to share in the enjoyments and festivities of his friends. The place where it took place, the particular nature of the occasion, the difficulty that arose, the way in which Jesus learned of it, his action and its effect upon his disciples, are all told in the verses, John 2:1-11. After answering the questions asked and studying the picture that is given with this section, think about the story and ask yourself these questions: How differently might Jesus have acted under these circumstances? Might he not have said: "I am sorry they have no wine left, but that is their business, not mine"? Would that not have been true? What does John say about the effect which this act of Jesus had upon his disciples? Why do you think they felt this way? Do you think Jesus did this just to show his power, or because he wanted to help? If a follower of Christ were to attend a party where some difficulty arose, and things did not go just right, what would he want to do?

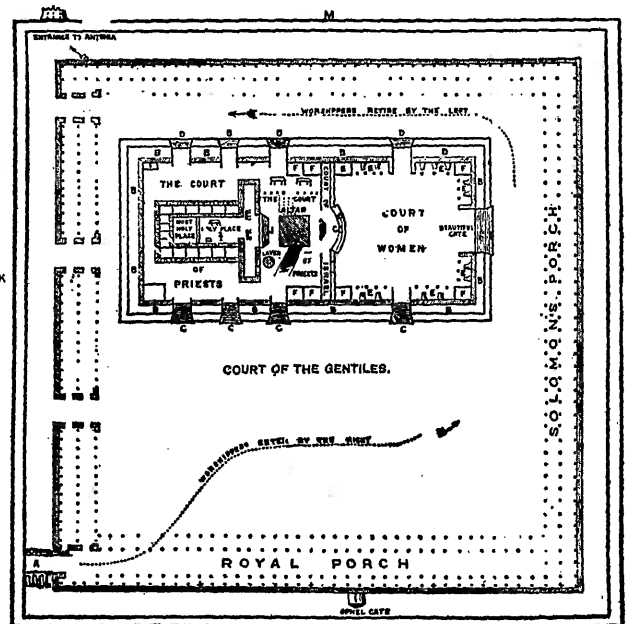
§ 13. Rebuking the Traders in the Temple

The name of the feast for which Jesus went to Jerusalem is given in the first verse of the Scripture reference for the section, John 2:13-17. Review what is said about this feast in § 7; also read the story of how it was instituted in Ex. 12:1-14, 21-28. Study this until you can tell the story in your own words.

Vs. 14 tells whom Jesus found in the Temple. These must have been in the outer court, the one marked "Court of the Gentiles" in the accompanying plan. None except Jews were allowed to pass

beyond this court into the inner part of the Temple. Only those familiar with an oriental market scene can fully understand how improper it was to have such things going on in the Temple, where men came to worship. There were great herds of sheep and oxen, making the place look like a cattle market. Poor people who wanted to buy doves for sacrifice had to bargain eagerly in order to keep from being cheated, and then did not always succeed. On every side men were disputing, haggling over the prices, shouting in shrill tones, and even exchanging blows at times. Imagine such a scene in God's house! So when the traders occupied this place

and filled it with their din, they left no place at all where the gentiles might worship in the Temple, if they chose to do so. Draw a plan of the Temple in the space provided



PLAN OF THE TEMPLE

showing the principal courts, but not trying to put in all the little rooms shown in the printed plan.

Read vss. 15-17, and see what effect this scene had upon Jesus, and what he did. Does the fact that this trading prevented some men from worshiping God in peace and quiet help to explain Jesus' indignation? Can you think of any ways in which people are sometimes prevented from worshiping in quiet in God's house today? What would Jesus say of this if he were present?

CHAPTER IV

Jesus Organizing His Work

§ 14. Calling Disciples

In this chapter we are to learn something of how Jesus went about his work, to get it into systematic form. He wanted first of all to get a few men about him whom he might teach and train to do the work of God's kingdom. He had been working in the south, in the section named in John 3:22. In Matt. 2:12, 13, we are told the province and city to which he now moved, also the event that caused him to move. It was both a brave and a considerate thing to do. It is quite possible that Jesus had avoided entering upon his public ministry here as long as John was preaching, so as not to interfere with his work. But when John was imprisoned, Jesus at once took up the work, even though by doing so he ran the risk of being imprisoned by the same monarch. Luke 5:1 gives an idea of how the people received him.

Now read Matt. 4:18-20 to find the names of two men whom Jesus had seen before. Where had he seen them before? (See § 11.) Luke 5:1-9 gives a fuller account of this meeting, and tells of the favor that Jesus asked and how he returned the favor; also the promise which Jesus made, and their response to his invitation and promise. Now read Matt. 4:21, 22 and Luke 5:10, 11 for the names of the other two disciples.

The fifth disciple was not called at this same time, but a few days later. He was found, not by the seashore, but at his business in the city. But he, like the four, was at his work. God wants working people. Read the account in Mark 2:13-17; looking up Matt. 9:9 to find the other name by which this disciple was more commonly known. After reading these verses, carefully think the story over a little before writing it out. The place where this happened was Capernaum. The man's name, his business, the place where Jesus found him, and his response to the call are all plainly given in these verses. The common name by which men in his line of business were known is given in Luke 5:27. The opinion that people had of them may be judged by the remark of the Pharisees given in Luke 5:30. It was a narrow, prejudiced view, and yet one that had some basis, because so many of the publicans, or tax-gatherers, were unjust and dishonest. But Jesus always wanted to find the men that needed him, and if a man were a sinner, that seemed to him only the more reason why he should try to help him; and if he was willing to abandon his sin, Jesus could use him in his work.

Learn the hymn given in the *Note Book* with this section, and study it a little to see how it applies to the case of the disciples. Read the second stanza and think what might have been "the idol that would keep" Matthew and the four from following Jesus. What are some of the things that keep people from following him today? What does the last stanza suggest as to the way in which Jesus wants us to follow him?

§ 15. A Sabbath Day in Capernaum

One of the things that most of all drew the hearts of the people to Jesus was his ever-ready spirit of helpfulness. Wherever he was, and however weary or busy he might be, he always responded to the cry for help. In this section we have a picture of one sabbath day that must have brought more of joy and gladness into the town of Capernaum.

naum than any one day they had known for a long time. The story is told in Mark 1:21-34. Read this and then fill out the story in the *Note Book*.

We go back a little to the scene by the Sea of Galilee, where Jesus called the four disciples. If you read the Scripture narrative carefully, you will find the information needed to fill out the blanks until you get down to the sentence: "We may well imagine that they had a very pleasant sabbath afternoon talking of what had been said and done at the synagogue that morning about" Here you must use your imagination a little. What sort of things do you think Jesus and his friends would be likely to talk about on a quiet sabbath afternoon? The rest of the blanks can also be filled out from the information given in the Scripture narrative, until the very end, and it will not be difficult for us to imagine how the people felt whose dear ones had been made well and strong, when they had been so anxious about them.

Read Henry Twells's beautiful hymn that is given at the end of the section, and notice what he says in the third and fourth stanzas especially. There are other sorrows besides those brought by physical illness. I saw a little boy go off to school one day, angry with his mother. He did not run down the street with a shout as he usually did. He walked slowly, and he looked very unhappy. But when he came home, with the anger all gone away, it was fine to see him run straight to mother first of all, with a smile and a hug, and rejoice in the fact that he had made up.

Very, very often we get out of sorts with God, and that is always true when we are angry with each other. And the only thing that can bring us around into happiness again is to follow Jesus' way: forgive all wrong and seek to help rather than to be angry.

§ 16. Doing Good on the Sabbath

As Jesus tried to teach people the spirit of God's kingdom, he found difficulty in making them understand the difference between God's real law of loving helpfulness and service, and the many rules which their teachers had taught them in God's name, but which often, as Jesus said, made God's law of no effect because of their heartless formality.

Among the many laws that men had made for them, one of the most burdensome were the rules for keeping the sabbath. Instead of recognizing it as a day made for man, in which to do good and worship God, they had laid down a great number of things that people must not do on that day. And sometimes these rules would even prevent one from doing a good deed that was needed. Now, Jesus never hesitated to do a really good deed when it was needed, and so he was often criticized by the leaders of the Jews, as we shall see in this section.

Read the story of the Healing of the Lame Man at the Pool of Bethesda, as told in John 5:1-18. Vss. 10 and 16 tell of the criticism aroused and its cause. One of the rules was that no one must carry any burden outside of his house on the sabbath; and they did not stop to consider that it might sometimes be necessary. The answer of Jesus is not easy to understand at once, but it probably meant that, just as God works all the while, making the sun and the air and the earth to serve man by giving him food and other things needed for life, so Jesus felt it right to work at any time, if it was really needed for man's best good.

The next incident is told in Matt. 12:1-8. The "cornfields" were probably grain-fields. As Jesus and his disciples went through the field, they picked some of the ripe

grain and rubbed them in their hands to get the kernels out. According to the rules of the Pharisees this was a triple violation of the sabbath law. They said that it was a kind of reaping, threshing, and winnowing, all of which were forbidden. In reply Jesus called their attention to the fact that David, whom all the Jews revered very highly, did not hesitate to break the ceremonial law of the Temple, when he needed food; and that their own priests were allowed to do necessary work on the sabbath. But the best part of his answer is in the seventh verse. If they really had God's spirit, they would be glad to see men doing the things that were helpful and necessary, instead of finding fault with them for technical violation of their rules.

The third story is that of the Man with the Withered Hand, in Matt. 12:9-14 and Mark 3:1-6. This took place on the sabbath, and it was in the synagogue too, which would make the Pharisees feel still more strongly that their rules had been broken. According to their law it was not permissible to heal a man on the sabbath, unless he were actually in danger of his life. So they found fault again. But Jesus showed how foolish they were by reminding them that, if they had an animal at home that should fall into a pit on the sabbath, they would not let it stay there. Surely a man's health and happiness were of more importance than an animal's. And, as Mark gives his answer, he showed that to allow a man to go on suffering when he might be healed is not only to refrain from doing good, it means doing positive harm. And perhaps this is the best lesson of all in this section. If we fail to do a good thing when we might, what have we actually done? And Jesus sums it all up in the words: "It is lawful to do good on the sabbath day."

· § 17. Choosing Apostles

We have learned how Jesus began to call disciples about him and have had the names of five (§ 14). There were undoubtedly many others whose names we do not know at all, who gathered about him and took every possible opportunity to learn of him. Now we are to see how, out of this number, Jesus finally appointed twelve to be in a very special sense his representatives, to be trained for work, and to be sent out to preach to the people.

Read Mark 3:7, 8, looking up the places named on the map and see how Jesus fame had spread. Samaria is the only part of Palestine that is not included, and if you turn to John 4:9, you will find a suggestion as to the reason for this omission.

Now read Luke 6:12-19 and make a list of the disciples as given there in the column provided. Note that spaces 6, 7, and 11 provide for two names. Some of the disciples were known by more than one and are mentioned by different names in different accounts. No. 6, Bartholomew, is thought to be the same as Nathanael, who was one of the First Followers (§ 11). No. 7, Matthew, had another name which we have already learned in § 14. No. 11, Judas, son of James, is also called Thaddaeus by Matthew.

In spite of the important place given these twelve men by Jesus, we do not know very much about some of them. What we do know may be learned from the following references. The residences of Peter, Andrew, and Philip are given in John 1:44; of James and John, in Mark 1:19; of Bartholomew, in John 21:2; of Matthew, in Mark 2:1, 14; if James, son of Alphaeus was Matthew's brother, he probably lived in the same town, and Simon the Zealot probably lived in Galilee, as the Zealots usually came from there.

The character of some of these disciples may be judged from the following references: Peter, Matt. 16:13-18; John 13:6-9; Matt. 26:31-35, 69-75; James and John, Mark 3:17; Luke 9:51-56; Bartholomew, John 1:47; Matthew, Mark 2:14 (judge from promptness of action); Philip, John 1:43-46; Thomas, John 20:24, 25; and Simon the Zealot, like most of his sect, must have been a fiery, enthusiastic, almost fanatical character.

Now study the picture given with this section and write in the space below each figure the number of that disciple in the list you have made. Mrs. Jamieson has given a description of this picture, telling whom the artist intended to represent by each figure. The scene is that of the Last Supper, just after Jesus has said that one of the disciples would betray him, and the picture is intended to show the effect of these words upon the disciples. At Jesus' right hand sits John in sorrow at the thought that has been suggested. Judas is close by him, startled, and greedily clutching the bag containing the funds. Peter, leaning over Judas, beckons to John that he should ask Jesus whom he meant. Next to him Andrew raises his hands in astonishment. James, the son of Alphaeus, reaches over laying his hand on Peter's shoulder, as if to attract his attention; while Bartholomew rises at the end of the table, leaning over in his eagerness to hear. At the left of Jesus is James, shrinking back in horror from the thought of betrayal by any of their number. Behind is Thomas, with hand upraised, as if he would say: "Let me but find the wretch." Philip rises and lays his hand upon his heart to protest his innocence and devotion. Matthew turns to Jude and Simon the Zealot as if to say: "Do you hear that?" Jude expresses consternation; Simon, with outstretched hands, a painful anxiety.

The verse given at the close of the section will be found helpful in remembering these names.

§ 18. The Sermon on the Mount

Referring again to the first verses in Mark, given at the beginning of the last section, we see that Jesus had great crowds about him at this time. It was time for him to teach these people the fundamental principles that must govern those in his kingdom. So he went up into a mountain, where he might get a place from which he might be seen and heard. Read the opening words of the Sermon on the Mount, as given in Matt. 5:1-12. These are the so-called Beatitudes. Learn them by heart, if you do not already know them; then make a list of what they teach in the columns provided, so as to bring out more clearly the qualities of heart that Jesus wanted, and the promises he made to those who showed such qualities. For example, write on the first line, left-hand column, "The Poor in Spirit," and in the right-hand column, "Have the Kingdom of Heaven," etc.

We must not think that Jesus meant that people were to be mean or weak, when he used such words as "poor in spirit," "meek," etc. We know that he was not (see John 2:13-22; Luke 4:16-30; Mark 4:35-41). But he did mean that people must not be proud or conceited, thinking that they knew so much that they did not need God's help.

Matt. 5:20 tells us that Jesus wanted his disciples to be more righteous than the Pharisees were. Review what we learned in § 16, and see if that does not suggest his meaning in this. What was the matter with the righteousness of the Pharisees?

The reason why Jesus' teaching astonished the people was that it went right to their hearts. When he spoke, they knew he was telling them the truth, and did not need that

he should appeal to authority of any other teachers. His teaching was simple and straightforward, and they could understand it.

Read over the Beatitudes again before trying to answer the last question in this section. What are some things that a "peacemaker," for instance, would do, and some things that he would not do? So with any of the others. How about those who "hunger and thirst after righteousness"?

§ 19. Review of Chapters III and IV

The work of this section is to be done from memory as in the case of § 8. In preparation for it, read these two chapters you have just finished very carefully. Look up all the places mentioned on the map, so that you know just where they are. Then, without looking at the colored map, or your outline map, point out all these places on your Review Map, without any marks to guide you.

Study the pictures next, and see if you can recognize the incidents they represent, all of which are mentioned in these two chapters.

Then fill out the blanks in the outline story from memory, so as to get a connected idea of the whole.

CHAPTER V

Jesus among His People

§ 20. The Centurion's Servant

Read carefully the story of this incident as told by Luke, then that of Matthew, noting what he adds that Luke does not tell. Both give the name of the city where it took place. Matt. 4:13 and 9:1 tell why Jesus came here so often. The skeleton story is simple and can readily be filled out after a careful reading of the Scripture narratives. As to the three traits of the centurion's character: what is shown by (1) his care for his slave and the fact mentioned in Luke 7:5? (2) his willingness to ask help of a Jewish rabbi, and his second message to Jesus (vs. 6)? (3) his willingness to take Jesus' word instead of having him come to his house?

What did Jesus call this? What, then, does it mean to have faith in one? What is the result of having faith in God? What will it do for anyone?

§ 21. Forgiving the Penitent

Read the Scripture narrative in Luke 7:36-50, which will give the information needed for most of the blanks. When a host invited a guest to his house in that country, he usually greeted him with a kiss of welcome and furnished water to bathe the feet dusty from the road. If he wished to show marked respect, he would bring some kind of ointment for the head.

Notice in this incident the contrast between the actions of Simon and of the woman. Although much more was to be expected from him as a Pharisee, priding himself upon attention to all ceremonies and forms, he failed at every point, while the poor woman, in her love, did more than was to be expected. She won forgiveness and favor, while Simon is left in his own self-conceit without further notice.

§ 22. A Storm on the Sea

Read the story of this section, as Mark 4:35-41 tells it, until you know the facts and can tell them in your own words. Then write it as clearly and in as few words as you can, getting in these points: what happened out on the lake, what Jesus was doing, how the disciples felt, what they finally did, and the action of Jesus and what followed. Note carefully the contrast between Jesus and his disciples. Why was he always so courageous in the face of danger, not only this kind of danger, but when he was in danger from his enemies, such as Herod (Luke 13:31-33) or Pilate (John 19:4-12)? Read Matt. 10:29-31 and see if it suggests an answer. Are you afraid of things when you are with your parents?

There are two things that make brave men. One is suggested by the reference just given, also by Prov. 1:33. The other is suggested by I John 4:18. When there is a great shipwreck or an earthquake, or any great disaster, the brave men are those who try to see what they can do to help others. The cowards are the ones who think first of themselves and their own safety. Trust in God's care and unselfish care for others will make anyone brave in any time of danger.

§ 23. Casting out Evil Spirits

Read the account given by Mark 5:1-20 of this incident. Compare this with Luke's account in 8:26-39. Note that he does not say that the madman worshiped Jesus at first, but rather tried to send him away, perhaps tried to frighten him. In the thought of those who told the story first this man was possessed by evil spirits, which Jesus cast out. They also thought that Jesus sent these demons into the swine. But we can hardly imagine that Jesus would thus wantonly destroy animals that were of value to their owners. The owners thought so, however, and the story tells how they felt about it. Which did they care more for, their property, or the saving of the man?

The following verses may suggest some of the evil spirits that do get hold of men today: Prov. 20:1; Eccles. 7:9. Perhaps you can think of others. Did you ever know of anyone who had formed such a habit of telling lies that he could hardly tell the truth?

God's way of getting rid of these tyrants is to put something better into the heart such as those which are suggested by Gal. 5:22, 23.

CHAPTER VI

Jesus and His Disciples

§ 24. Acknowledged as the Christ

Read Mark 8:27-30; Matt. 16:13-20. The first paragraph in this section gives a little idea of the circumstances lying back of this incident. The opposition to Jesus and his work had steadily increased among the religious and political leaders of the Jews, as will be seen by looking up the references given. And even the common people, who at first heard him so gladly, and were so much helped by him, began to lose faith, especially after he refused to let them make him their king (John 6:15), and told them that he could not establish that kind of a kingdom.

With these facts in mind, read the story as told by Mark, looking up Caesarea Philippi on the map. It was built by Herod Philip in whose tetrarchy it was. The Scripture narrative will furnish information for filling out the blanks in the second paragraph, all except the meaning of the title "Christ," which you probably know by this time. If not, look it up in the Bible dictionary.

The third paragraph will help to fit things together and bring out the full significance of Peter's answer. The leaders were against Jesus, the people were turning from him; yet Peter believed in him. Why? Think over what you have learned of Jesus' words and acts thus far. Would you have had faith in him, had you been in Peter's place? Why? Such faith in Jesus and personal loyalty to him, at all cost, are the foundation of all strong character.

§ 25. The Cost and Value of the Christian Life

Glance at the preceding section and recall the strong expression of faith in Jesus that Peter had just uttered. Remember that this faith in Jesus was in spite of many appearances that seemed against it, and was the result of Peter's personal feeling of love for Jesus as he had come to know him. What effect would such faith have on Peter's actions? Perhaps John 14:12, 15 will suggest the answer. Recall again why so many of the people were turning away from Jesus. The disciples had not been turned away by this so far, but Jesus now wishes to prepare them for harder things yet. Read the narrative in Mark 8:31-9:1 and see what he says is to happen to himself, also what they must endure who wish to follow his teaching. Is this true today?

Think over your own experience a bit, or the experiences of others you know. What are some of the hard things that people are sometimes called upon to endure, if they would be true to Christ's way of living? This does not mean just the things that one has to give up, but also the things that one has to do that are not easy. Name some of them.

Think very carefully about the next question and make your answer an honest one. Do you *really* think it is worth while to go to all this trouble for the sake of doing right? If so, why? Look again at the story in Mark and see what Jesus thought about it.

If it is worth while and worth more than anything else, what are you doing about it?

§ 26. On the Mountain at Night

Read carefully the account given in Mark 9:2-13 and the first part of Luke's narrative, Luke 9:28-30. This will give material for the first six blanks. Think back over the events of the section preceding. What had they been talking about? Was it a hard or an easy thing that Jesus had to face? How must he and the disciples have felt after facing such thoughts for so many days? It was hard for the disciples to see anything but loss and sorrow in it all. Notice that when Jesus had such things to face he found his best relief in prayer. Now see what happened up on the mountain. When a person's face shines, does it show sorrow or joy? Then Jesus must have understood the glory of his service, and this vision helped the disciples feel it too. One of the hard things for them to understand was that, after the old prophets had talked so much of a glorious Messiah, Jesus should be so different from what they had expected. But when they saw this vision of the two most important of these prophets standing and talking with Jesus about his death, it helped them to have faith that this too was right. Then came another sign still more directly comforting and assuring. They seemed to hear God's voice. Read the reference given for memorizing, Ps. 126:5, 6. It suggests that, even though it may cost sorrow and tears to do one's work, there will be great joy in the feeling that it has been well done and the results are shown. Ask yourself if this is not true. It is not always easy or pleasant to do right, but there is a great deal of satisfaction in having done it. Try to think of as many people as possible who have proved this in their lives. Ask your parents and friends about it. You will find that most of those who have done really great things in this world have come to it through hard work and self-sacrifice.

§ 27. Who Is Greatest in the Kingdom?

In this section the story is so beautifully told by Mark that you cannot do better than to read it until you know it well and then reproduce it by filling out the blanks. Then answer the questions that follow. If you do not at first know why the disciples were silent when Jesus asked them what they had been talking about, recall any time when someone asked you about something you had done that was not just right. As to the meaning of Jesus' statement about the man who would be first, think over your friends and acquaintances. Who are those that stand highest in your estimation? Are they those who try to set themselves above the rest, or those who are constantly trying to be helpful and kindly to those about them. Which kind of playmates do you like best? How do others like to have you act?

§ 28. How Often Shall I Forgive?

Read vss. 15-17 of the reference first. Notice that Jesus does not simply say that one must be ready to forgive if the wrong-doer asks for it. What does he say? Are we to give up if the first trial is unsuccessful? Then read particularly vss. 21-35. Note Peter's question. Do you think he would have had to ask it if he had fully understood Jesus' spirit? Seven times was more than the old rabbis taught one should forgive. Some of them used to say three times. Jesus' "seventy times seven" simply means "times without limit," just as we sometimes say "thousands." Read the parable that Jesus told. Note the different actions there represented. The talent was worth nearly

\$1,200, and the "penny," better shilling, about 20 cents. Figure out how much each debt amounted to and see the difference. The lord's generosity and the servant's meanness are so much the more contrasted. We cannot wonder that the master felt as he did when he heard what the servant had done. How must God feel when he sees how we often treat those who have wronged us? Do not this lesson and the references in Matt. 6:14, 15 and 7:1-5 suggest something that may help us to a more forgiving spirit. When one is tempted to cherish anger against another, what would it be well to think of? Be sure to learn the splendid advice of Paul in Eph. 4:32.

§ 29. Review of Chapters V and VI

Look over the two chapters just finished; fixing the various events and the places where they occurred in mind; then answer the questions under *Map-work* from memory.

The other questions will help to bring out more clearly your idea of the practical meaning of what you have studied about Jesus' life and teaching. Make your answers short, not attempting to describe the incidents fully, but simply naming them. For example, the answer to the first question might be expressed thus: What was Jesus' attitude toward men of other nations than his own? Answer: *Friendly, ready to help, shown by his response to the centurion's request.* Try in each case to think of a very few words that will best express to your mind the meaning of each incident.

The last question is meant to bring out still more clearly the practical value of this study. The object of Jesus' life and teaching was to help men to live better lives. This should be the result of our study. We should be able to find some practical rules that will help us. And the rules that we ourselves form will be of the greatest help. Think over the incidents you have studied in these two chapters, and see if you cannot get at least three rules for everyday living. Here is one as an example of what is meant, drawn from the story of A Storm on the Sea: *When afraid of anything think of God's great power and remember that he is our loving Father.* Some of the rules that might be drawn from these chapters will be useful: when conscience hurts, when one is tempted to lose one's temper, to give one more faith in God, in helping one bear the hard self-denials of right living, to make one helpful toward others, to be forgiving.

CHAPTER VII

The Later Words and Works of Jesus

§ 30. The Story of the Good Samaritan

Read Matt. 19:1, 2; 8:18-22; and Luke 9:51, to find out what Jesus had been doing and where he was going at this time. Then read the story as told in Luke 10:25-37. The lawyer was one of the scribes of whom we hear so much in the New Testament. What was his question? Now, before going any farther, see if you know what his question meant. What is "eternal life?" Write down your own answer on another piece of paper and then go on with this story. As the man is a lawyer, Jesus refers to something that he would be most familiar with, the Old Testament law. The lawyer, in replying, quotes from two books in that law. Look up Deut. 6:9 and Lev. 19:18. If you will also look up Matt. 22:39, you will see that Jesus also put these two commandments together as of equal importance. The next question of the lawyer was an attempt to get up an argument, and perhaps get out of the responsibility that his own answer had led him into. But Jesus answers him simply by telling a story that he could not help seeing the meaning of. The Jews did not look upon any outside of their own nation as having much claim upon them for sympathy or help. What they thought of the Samaritans can be learned from John 4:9. So this story of the Good Samaritan was all the more needed. Judging by this story, who do you think Jesus would include in the word "neighbor"? Now think over the story and see if you have any different idea of what eternal life is. How does Jesus say it is to be obtained? How are we to show our love to God? Who are our neighbors? Learn Leigh Hunt's poem, which expresses the same thought as this story. Better still, put it into your life by looking for neighbors to help.

§ 31. The Story of the Prodigal Son

Read the first two verses of Luke, chap. 15, to find out why Jesus told these three stories contained in the chapter. The Pharisees were so self-conceited and self-righteous that they could not understand why anyone should take the trouble to interest himself in anyone outside their class. Jesus tried to show them that God rejoices over everyone of his children who tries to live a better life. All three of these stories are good, but the last one, that of the Prodigal Son, is one of the finest short stories in literature, and it expresses the greatest thought to be found anywhere, that of God's enduring love. Read it carefully, think it over until you know it well, and then try to write it out for yourself, not necessarily using the same words, but getting in all the points that are mentioned. Give Jesus' meaning of these parables in his own words, as Luke reports them in vs. 10. The story tells of the father's joy at the return of his son. How do you suppose the son felt?

§ 32. Jesus Blessing Little Children

This story is so simple and straightforward that little explanation is needed. It is one of the beautiful things of the Bible, and is well worth committing to memory. Do this and then make the filling-out of the blanks a test of your memory. What does the story show as to Jesus' feeling toward children? How did they evidently feel toward him?

If one loves another, what should one do beside saying so? Judge from I John 3:18 and John 14:15. Now apply this to your home life with father and mother.

§ 33. The Rich Young Ruler

Read the story as told in Mark 10:17-31. The man here spoken of is commonly called, as in the title of the lesson, the rich young ruler; what is the source of that description of him? See Luke 18:18; Matt. 19:22. How did he show his respect for Jesus? What question did he ask? Jesus began his reply by quoting from a book that the man would be very familiar with. What book was it? If you do not know, look up the reference in the margin of a reference Bible. What do we call this particular part that Jesus quotes from? What did the man say that showed how hard he had tried to find the way of eternal life? It was not an easy thing to be able to say that he had really kept all those commandments ever since he was a boy. But still he was not quite satisfied. What did Jesus say he needed yet? Do you think Jesus meant by this that it was wrong for any man to have money? Or did he answer thus because he saw that this man cared too much for money and must give it up if he would live aright? Read the verses 23-25, and see if you can find what Jesus meant from those. When does a man care too much for money or possessions in general?

Who had asked practically the same question of Jesus before? (See § 30.) How did Jesus sum up the ideal of eternal life there (Luke 10:27, 28)? Is his advice to the young ruler in keeping with this? If one loves God and his neighbor sincerely, which will he put first, his money or the interests of men? Read Mark 10:28-31 and see what lesson grew out of this for the disciples. Now read Matt. 6:33 and see how that expresses the same idea in a few words. Learn this verse by heart. What is the really best reward for doing right, even at cost of self-denial? How do you feel when you know you have done right?

§ 34. Blind Bartimaeus

Mark 10:32-34 tells us what journey Jesus and his disciples were on at this time, and also indicates what Jesus thought would be the result of his going there. Mark 10:46-52 and Luke 18:35-43 tell the story of the incident we are now studying. Josh. 3:14-17; 6:1-21, tell something of the historical associations that Jesus may have thought of as he approached this city. We can imagine the scene on that dusty road, in the bright sunshine, with crowds of people following Jesus and his disciples, or coming out from the city to see the great teacher. We can imagine the beggar asking at first half carelessly as to the cause for this crowd; but when he learned who it was that was passing, the hope of healing sprang up within him and he cries out for help. Then notice the difference in the way those about him regarded his cry and the way Jesus received it. Have you noticed a similar contrast in any other incident studied? Why do you think the blind man followed Jesus after he had been healed?

§ 35. The Visit to Zacchaeus

Read Luke 19:1-10 and get the story well in mind, noting the main points as indicated in the section outlined. Then write a story of it in your own words, letting your imagination supply any points or details that may occur to you. Try to see the picture of that roadside thronged with people and the efforts of Zacchaeus to get a glimpse of Jesus. Perhaps you have done the same thing, running from one spot to another, trying

to see a procession or some other interesting sight. And perhaps you have at last found a lamp-post or tree to climb, just as Zacchaeus did. Notice that the people were not very considerate of him, but that Jesus was. And see how grateful Zacchaeus was. How did he really show it? Read Exod. 22:1, 4, 7; and II Sam. 12:6, and see if he did as much as his law required. Zacchaeus wanted to see Jesus and hear his words. Many people really want to get close to God and know his will for them and feel the approval of conscience on their acts. What are some of the difficulties? Do other people ever hinder them today? Read Mark 4:13-20 and see if that parable suggests an answer. How did Zacchaeus overcome his difficulty? By giving up or by keeping at it? How may one conquer difficulties in the way of right living today? What does the story of Zacchaeus suggest as to the proper way for one to show his real desire to follow Christ?

CHAPTER VIII

The Last Days of Jesus on Earth

§ 36. Palm Sunday

If you will read Matt. 21:1-21 and Luke 19:29-44, you will find the material for this story and the information needed for filling all the blanks not otherwise indicated. Section 34 gave us the name of the place where Jesus was going, and the references in John 11:55 and 12:1 tell us his object and the place where he stopped. Bethany was a little suburb of Jerusalem. Jesus went in and out of the city just as people do who live in the suburbs of our great cities now. As you read this story, try to imagine how joyous a scene it must have been. You would have shouted and danced with those children if you had been there, no doubt. Think of the people of whom you have studied, whom Jesus had helped, and who might have been in that throng. For example, there were two who lived in Jericho of whom we are told in the last chapter. Jesus cured them, one of a physical ill and the other of spiritual trouble. Then the three friends who lived in Bethany and whom Jesus loved so dearly. Study the picture and see if you can pick out any figures that might represent these people. Perhaps some of the children told about in § 32 were there.

It is too bad that there should have been any Pharisees to spoil the harmony of this glad time, but probably the people did not mind them much just then. But sadder still is the thought that came into Jesus' mind as he wept over the city (Luke 19:41-44). He had tried so hard to teach them the things that would have brought them peace, but they would not follow his advice. And he saw the penalty that was surely coming.

Learn the hymn and notice the last stanza. What does it suggest as to the best way of showing our loyalty to and joy in Christ?

§ 37. The Last Supper

Read the account of the Last Supper in a Harmony of the Gospels or in the Book *His Life*, if possible. If these are not on hand, read the following references in the order given: Luke 22:7-18; 24-30; John 13:1-30; Luke 22:19, 20. This will give the story in proper order. If you look at Mark 14:12, you will see what day this was. According to the Jewish calendar it was on the fourteenth day of their first month, called Nisan. The festival is mentioned by name, also the purpose of the disciples in going into the city. Note the sad incident that happened as they sat down at the table, told in Luke 22:24; also the method Jesus chose of rebuking the spirit shown by the disciples and teaching them a better one, given in John 13:3-15. In this same chapter, vs. 21, we find the cause of Jesus' keen sorrow at this time. This of course meant his arrest and death and separation from his disciples, whom, as John says in 13:1, he loved unto the end. But greater than all other causes of sadness must have been the thought that his own people, the Jews, had rejected the message which God had sent them by him, and so hated him and his message that they were putting him to death. Read Luke's account of the supper which Jesus instituted at this time (22:19, 20). Read very carefully the quotation from "The Vision of Sir Launfal," and the whole poem as well, if possible; then think about this

supper and Jesus' words. What did he intend this to mean to the disciples? Of what did he wish to remind them? Now look up the four references in John for the answers to the questions about Jesus' sayings to the disciples after supper. How may we be sure of having God with us today?

§ 38. The Betrayal and Arrest

Read the story as told by Mark 14:32-42 and John 18:1-12. Think over the incidents narrated and see if you cannot imagine just what it was all like. Remember the hour of sacred fellowship that Jesus and his disciples had had at the Last Supper. Then we can imagine them going along the streets of the city, with Judas spying upon their movements, to the quiet garden on the Mount of Olives. Here we see Jesus praying for help to bear the heavy trial. We see him needing human companionship, while the disciples sleep. Then we see the enemy coming, the traitor at their head. They come with torches and weapons and find him quiet, not at all afraid of him, while they themselves are so afraid that they fall back and stumble to the ground at his voice. After thinking about it until you can feel the spirit of the scene, fill out the blanks in the skeleton story. The Scripture narrative will give you most of the information needed. Who probably followed them from the upper room to see where they were going? What was he trying to do? What had Jesus said at the supper that he would do? Mark's account gives the needed information down to the point where Jesus finds the disciples asleep. The words of Peter which may have come to Jesus' mind at this time were spoken at the supper (John 13:37). The story then follows Mark's account again, except that John 18:10 must be referred to for the name of the disciple who attempted to defend his Master, and John 18:6 for the effect of Jesus' quiet "I am he" upon the crowd. Why was this? Does Prov. 28:1 suggest the reason? Why is it possible for a single policeman sometimes to put a whole crowd of wrong-doers to flight? Judas was known as a disciple, but he betrayed his Master into the hands of his enemies. Under what circumstances and how do men who are known as Christians betray their Master today?

§ 39. The Trial and Crucifixion

This section is longer than any of the others. Events of very great and solemn significance were crowded into a few hours at this point in the life of Jesus. First came the trial before the Jewish authorities. John 18:12, 13, 19-24 tells us to whom Jesus was first taken for an informal hearing, the questions which this man asked of him, and how Jesus demanded that witnesses be presented in the regular and legal manner.

Then Jesus was taken before the Sanhedrin, hurriedly called together. Mark 14:53-72 and Luke 22:54-71 tell us where this meeting was held, and the attempt that was made to find legal testimony on the ground of which Jesus might be condemned. We are told by Mark of the methods they had to use, and the very poor success they met with even then. Mark's account also shows how Jesus met the high-priest's attempt to do another illegal thing, to make Jesus testify against himself. But at last he asked a question which Jesus could not refuse to answer without seeming false to his mission on earth. So he replied. Just how much does Jesus claim in vs. 61, 62? What did the council call it?

Meanwhile, Peter, who had followed him at a distance and was warming himself in the courtyard without, was also being questioned as to his relations to Jesus. How did

he meet this trial? How bitterly he later repented of it. But Peter was not nearly so unhappy as the poor wretch of whom Matt. 27:3-10 tells us. Poor fellow! He saw his grievous error when it was too late, only to find that he had lost everything himself.

Then came the trial before Pilate. Read the story of this in the following order: John 18:28-31; Luke 23:2-16; Mark 15:6-11; Luke 23:17-25; John 19:4-16. John tells us that when Pilate asked the charge on which Jesus was brought before him, they had no answer at first. Luke 23:2 gives the first charge they formulated. A comparison of Jesus' own words in Mark 12:14-17 shows how false this charge was. But they were obliged to get up some other charge than that upon which they themselves had condemned him; for Pilate would only have laughed at that. John 18:36 gives us Jesus' reply to this charge when Pilate questioned him, and Luke 23:4 tells what Pilate thought of Jesus after this first examination. He never really changed his opinion. The same verse tells how this affected the people. The following verses in Luke's account tell us how a chance word gave Pilate an apparent opportunity to rid himself of all responsibility in the matter and the result of that scheme. Now read Mark 15:6-11 to see another plan that Pilate tried to rid himself of this unpleasant business. This, too, failed because the priests stirred up the people to demand the release of another man, and also led in the terrible cry for the death of Jesus. Matt. 27:24-25 gives another detail here, showing how Pilate took a very dramatic way of disclaiming responsibility for his wrong-doing. He made one more attempt to set Jesus free, after having had him scourged, but John 19:12 tells of the final threat which frightened Pilate into doing the people's will. It was a struggle between his own conscience and what he knew to be right, and his own selfish interests. Selfishness won, but Pilate lost.

Read the story of the Crucifixion in Luke 23:26-49 and John 19:16-37. It is not pleasant or needful to dwell much on these terrible details. The name of the place is given, the circumstances are described, but we will not linger over them. We note the beautiful, loving spirit of Jesus in his prayers for the soldiers who simply did the bidding of their masters (Luke 23:34). We notice too how Pilate had a little revenge on the priests who had tempted him into wrong-doing (John 19:19), and the testimony of the centurion who watched the whole scene and saw how Jesus met his death (Luke 23:47). And the lines from the familiar hymn at the close sum up the thought of this scene and its lesson for us. If Jesus was willing to suffer death itself for the sake of his love to men and his duty toward them, what should our willingness be?

§40. Easter Morning

In the last section we had the story of a sad and very tragic event. We can see how despairing and discouraged Jesus' death must have left the disciples. It seemed to them that all their hopes were gone. Now we are to see how that hope came back and their sorrow was turned into joy, how, instead of feeling that Jesus' life had ended in failure, they came to see its glorious success. The outline story given in the *Note-Book* may be filled out by reading the following references. John 19:38 tells us who claimed Jesus' body for burial, and vs. 41 gives the place where the body was laid. John 20:1 tells when the women came to the tomb, while Mark 16:1 gives their names and the materials they brought with them. Vss. 2 and 3 tell of their questioning on the way, while Matt. 28:2 tells us what had happened at the tomb. Mark again takes up the story, 16:4-8, and tells us what the women saw when they got to the grave, and the message they received.

Now turn to Luke 24:10, 11 to see how the disciples received their report, and John 20:3-8 to learn of the experience of the two who went to see for themselves. The report of what the women had seen and heard is given in Matt. 28:9, 10, and Mary's experience is given in John 20:11-18.

As you read this story, can you not begin to feel something of the joyful surprise which took hold upon the disciples? Suppose all this had not happened. Perhaps no one would have thought it worth while to go on preaching as the disciples did later. For if Jesus had really failed and God had forsaken him to his enemies, who could go on telling his message? Possibly we might never have had the gospel accounts written, so that we might not have known Jesus as we do today. For these disciples would not have had the same faith that Jesus' work was no failure, but a glorious success. Paul would never have felt the splendid hope that he expresses in I Cor. 15:55-58. Learn these verses by heart. They are some of the finest in the New Testament. Explain in your own words just what Paul means in the last verse. What has this to do with the story we are studying?

§ 41. Later Appearances

This section gives us an account of other appearances of Jesus after the resurrection morning, to different people. It will help to show how well the fact of his resurrection was established if we see how many saw him and how varied the testimony is. Make a list of these appearances in the columns prepared for them. The following references will give the information needed in each case. In some cases the place is not given and will have to be left blank. (1) Luke 24:13-32; (2) Luke 24:34; I Cor. 15:5. (3) Luke 24:36-43; John 20:19-23; I Cor. 15:5; (4) John 20:26-29; I Cor. 15:5; (5) John 21:1-24; (6) Matt. 28:16-20; (7) I Cor. 15:6; (8) I Cor. 15:7; (9) Luke 24:44-53; (10) I Cor. 15:8.

Luke 24:32 gives the testimony of the two disciples as to their feelings as Jesus talked to them on the way to Emmaus. What does this mean? What kind of a feeling does it describe? Read the references in John 14:26 and 16:13, and see if there is not something in this experience at Emmaus that looks like a fulfilment of the promise which Jesus had made.

Read the account of the appearance by the Sea of Galilee (John 21:1-24), and see if it recalls any previous experience. (Cf. § 14.) These later appearances of Jesus must have helped the disciples to feel that they had not really lost him at all, but that he was still with them to help and bless. (Cf. Matt. 28:20.) Is not this another meaning of the resurrection for us? How, apart from the conviction that Jesus still lives, could John 15:4, 5 mean anything for us? Is not this the meaning of I Cor. 15:58? Our work for God is not in vain, because Jesus Christ is still a living power to help us.

§ 42. Review of Chapters VII and VIII

The questions in this review are intended, not only to test your memory of what you have learned, but to fix in mind the meaning of Jesus' life and work. Read through the two chapters carefully, looking up any of the references that are not fresh in your mind; then do the review work from memory. Notice the two questions that were asked of Jesus by the lawyer and the rich young ruler. The questions were practically the same. How did the answers differ, and in what respect are they alike. What kind of an attitude toward God do both require?

In giving the events of Thursday night and Friday, do not attempt to describe them fully, but merely name them in order. Think carefully over the question: What difference does it make to us that Jesus still lives? What have we that we might not have if that had not been true? Then think quite as carefully of what you have learned about Jesus. Suppose you had known him and someone had asked you: "What do you think of him?" how would you answer?

And this ends the beautiful, old, old story; the story that has meant more to the world than any other, and that, I trust, will mean more to you than any other in your life.

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